

The Japan Christian Quarterly

Sponsored by the Fellowship of Christian Missionaries

RAYMOND P. JENNINGS, Th. D., *Editor*

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Dedicated to that Servant of the Most High : The Japanese Pastor

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THE JAPAN CHRISTIAN QUARTERLY

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The Japan Christian Quarterly is an independent journal of Christian thought sponsored by the Fellowship of Christian Missionaries of Japan and published by the Christian Literature Society (Kyo Bun Kwan). It seeks to promote the strength and unity of the Body of Christ in Japan through constructive discussion of all phases of Christian work. Signed articles and paid advertisements represent the opinions of the writers and do not necessarily reflect the views of the editorial staff.

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The Editor's Exegesis

In keeping with its desire to present a wide variety of material and to cover the entire Christian movement in Japan in all of its varied aspects *The Japan Christian Quarterly* has assembled in this issue a selection of materials somewhat different from its usual presentation. This issue is designed to introduce the Christian movement in Japan to the many overseas visitors who will be in Japan this summer as delegates to numerous international conferences and especially the Fourteenth World Convention on Christian Education. Rather than a simple analytical and statistical presentation on the Christian movement *JCQ* has chosen to introduce the movement in a more personal manner by spotlighting the key figure in it—the Japanese Pastor.

The effort is, of course, not exhaustive or anywhere near complete. Various material that was solicited was not forthcoming. Especially lacking is material relative to Japan's women pastors. But in spite of limitations and obvious shortcomings the reader who pursues these pages will find that he has been given an intimate glance into the Christian movement by being granted an insight into the life and ministry of the pastor—his good points, his weak points, his daily problems, his pastoral ministry, his hopes, his fears....

The issue begins with a much deserved and very adequately expressed word of tribute to the pastor from the pen of a young missionary. This is followed by two articles picturing the ministry of, first, a rural pastor and, second, a city pastor. *JCQ* has selected these two men and their churches in the belief that they are fairly typical and will *represent* to the reader what the pastor is doing. Next come two articles by noted Japanese Christians. Mr. Tomio Muto of the Christian Literature Society provides a revealing selection of testimonies—answered prayer in the home and church as recounted by pastors and members of their families. Dr. Zenda Watanabe, by request, pictures in a most penetrating manner, the *kind* of minister that the future Japan demands.

Since not all that could be said about the Japanese pastor is favorable, *JCQ* feels justified in including the provocative article of Kenny Joseph which probes the question of why Japan's churches are seemingly not growing. Mr. Joseph

suggests that the pastors have failed at several crucial points. His article is balanced not only by the introductory article of Jack Moss but by the article of Dr. Richard Drummond, a missionary extremely proficient in Japanese and known for keeping abreast of the current Japanese religious press. Dr. Drummond reviews briefly a recent article of a Japanese pastor who wrote somewhat discouragingly of the situation in Japan and then raises extremely pointed questions as to the very nature of evangelism and the witness of the Church. The Japanese Church and its ministry, says Dr. Drummond, have *not* failed. The sermon of Rev. Toyobumi Miyazi, translated by Dr. Drummond, is very much in the same key and is the expression of one pastor as to the message his nation needs.

The Graphic Survey, while only suggestive and short of authoritative should help readers to better visualize the existing situation as relates to churches, membership, the ministry, and the missionary force. The unusual Photo Feature of Paul Tanis should, likewise, help to give life to the portrait of the pastor and his family that *JCQ* has attempted to paint.

The "Other Articles" should be of especial interest to overseas visitors since one concerns the question of nuclear tests, a problem they may well be questioned about while in Japan, and the other, the third in a series, will indicate the way that the Bible and Christian influence have found their way into the popular literature of the day. The special survey of recent books in English on the Japanese Christian movement prepared by Howard Huff should also prove of value.

To the overseas visitors *JCQ* says "Welcome to Japan" —and to all our readers, "good reading."

The Editor

"It takes a long time to bring excellence to maturity"

—a maxim of Publilius Syrus

T O W A R D M A T U R I T Y

is the theme of the 1958 Annual Conference of the

FELLOWSHIP OF CHRISTIAN MISSIONARIES

Lake Nojiri, July 29-31

See page ——— for a detailed announcement.

Editorial

Maturity

"He granted some . . . to shepherd and teach . . ."

Paul in writing to the Church in Ephesus speaks of the differing "gifts" that God has granted to his people. "Individually grace is given to us in different ways," he wrote, "out of the rich diversity of Christ's giving." As to the functions laid upon men by these various gifts Paul names "Special Messengers," prophets, preachers of the Gospel, and those to whom "He gave the power to guide and teach his people."

Apostles, prophets, evangelists, pastors and teachers. Here are the functional divisions of the Christian ministry. The apostles, missionaries of the earliest Church, were those who "planted" and established the churches; "witnesses whom Jesus Christ sent forth to preach his Gospel to the world."* Prophets were those who were specially endowed to *tell forth* the will of God in specific situations much in the same manner as the Hebrew prophets of the Old Testament. Evangelists—the term is used only three times in the New Testament—appears to have been applied to those "who assisted the Apostles in spreading the Gospel, or *Evangel*, of our Lord Jesus Christ, and who were sent from place to place to execute such particular commissions as the Apostles saw fit to entrust to them."* The term *pastor* or *shepherd* was reserved for those men who were charged with the specific responsibility of nurturing and caring for the "flock"—those who were responsible for the local congregation. The term teacher would seem to have been used by Paul as synonymous with pastor. Certainly it was not employed in the highly specialized sense of "Christian teacher" or "Christian educator" as those terms are used today.

It would appear that *Paul had in mind a definite logical progression of functional responsibility; the planting of the Church, the proclamation of the will of God, the extension of the Church from the locally established base of operations and, finally, the concurrent nurture and training of the local constituency.* In larger concepts this is perhaps the distinction that Donald McGavran has recently attempted to draw in his little book, *The Bridges of God*, between the

* Eric Partridge, *A New Testament Word-book* (London: Gos. Routledge and Sons, Ltd., 1940).

discipling of people and the "*perfecting of the people*." The pastor is charged with the latter responsibility, the perfecting of the saints. This is no easy task and, in one sense at least, it is the fundamental task that underlies the total ministry of the Church.

In Japan today the practical working out of this functional ministry of the Church is easily seen. The lines are not always clearly drawn but the general distinctions can be observed. The missionaries are here. By and large they are primarily concerned with the *discipling* of the nation, with the planting of the Church. The prophets are here, too. A few brave souls who dare to stand up and proclaim in undisputable terms the claims of God on men in the confused social, political, and economic situation that characterizes modern Japan. There are the evangelists, also; dedicated men who move out into society in pioneer evangelism; the *Gospellers*, no less heroic than those of New Testament days. And, finally, the pastor. Perhaps nowhere in the world will there be found a more conscientious group of men and women who day in and day out go about the task of tending the flock in the face of adverse cultural patterns and virile paganism; a noble breed of Christians who patiently employ their "gift" that "Christians might be properly equipped for their service, that the whole Body might be built up...."

That there should be tension between the apostle and the pastor seems far from New Testament practice. Certainly it was not intended to be so. Yet the New Testament gives evidence of such tension. Had the Apostle Paul and other apostles not felt the need of frequently admonishing pastors and people alike the New Testament would be a considerably different document than that which it is today. The bulk of that document is letters addressed by apostles to pastors and churches. The apostles *were* critical, though always in a constructive manner. Paul's practice was to establish and encourage churches but to entrust the nurture of those churches to pastors. He was critical and frequently admonished these men—but his admonitions were always tempered by a contagious love and an obvious zeal for the welfare of the churches. Nor was he stingy with his praise. Paul knew that these men were no less important to the work of the Kingdom than he himself. He depended on them, trusted them, and concerned himself with their problems and needs. In writing to young pastor Timothy he declared:

Priests with the gift of leadership should be considered worthy of respect, and of adequate salary, particularly if they work hard at their preaching and teaching. Remember the Scriptural principle:

Thou shalt not muzzle the ox when he treadeth out the corn, and

The labourer is worthy of his hire.

The missionary in Japan today would do well to emulate Paul in his relationships with pastors. By and large missionaries are far too critical, too quick to judge, too harsh in their judgment, and sadly lacking in understanding and sympathy. The missionary comes in with his foreign source of support, financially independent of the indigenous churches, adequately equipped with gadgets and techniques—and assumes thoughtlessly that the Japanese minister should at once imitate him in both methods and manner of work. The pastor, financially dependent upon financially hard-pressed churches, far more aware of the needs and psychology of his people than the missionary (but none the less eager to serve and reach his people with the fullness of the Gospel) is overwhelmed and embarrassed and consequently either avoids or passively accepts and cooperates with the missionary. To the tremendous task of interpreting the Gospel to his people is added the need to interpret the missionary and his aggressive ways not only for himself but to his people. And, perhaps even more difficult, he must attempt to interpret himself and his position to the missionary.

To simply explain this by saying that the missionary has failed to understand the pastor would be to understate the problem. Similarly, to assert that the pastor has failed to understand the missionary, or that he lacks vision and an adequate comprehension of the Christian faith would be unfortunate. *The problem is created primarily because the missionary fails to recognize the functional distinction in the ministry that is his and the ministry that is the pastor's.* The pastor is charged with the indispensable task of nurturing the church he pastors, "to shepherd and teach." The missionary can, with effort, appreciate this task and the peculiar situation of the pastor as he fulfills it, but he can never *know* the task nor the full implications of the pastor's situation. The missionary's own background, his cultural attachments, his training, his foreign-ness, mitigate against this.

How then can the tension be resolved? Only by the missionary unreservedly accepting the pastor for what he is and is charged to do in the situation in which he finds himself; only by a recognition of the bond of love and common commitment that binds missionary and pastor together in the *total* task of evangelism within which each has specific functions. Perhaps someday that stage in the Christian mission shall be reached where the missionary, so-called, can become the pastor and the Japanese (or Indian, Chinese, African) worker will serve as "missionary" in the fullest sense of the word. The morning light

of this day can be seen breaking on the horizon, a few bright rays of its approach are in evidence in notable concrete examples, but until the day is fully at hand the *foreign* (detestable word to the Christian!) missionary must realize his relationship to the pastor in terms of sympathy, understanding, encouragement, and constructive criticism. If the missionary can do this the tension will be considerably lessened.

One other point of Paul's admonition to the Church in Ephesus demands the missionary's attention. Paul declared that:

His gifts were made that Christians might be properly equipped for their service, that the whole Body might be built up until the time comes when, in the unity of common faith and the common knowledge of the Son of God, we arrive at real maturity—that measure of development which is meant by “the fullness of Christ.”

Until we arrive at “real maturity”! How immature his servants are today! Paul looked into the future and saw the “Body” as a “harmonious structure knit together by the joints with which it is provided,” and growing “by the proper functioning of individual parts to its full maturity in love.” The realization of maturity Paul relates to the emergence of the ecumenical Church. Paul did not minimize convictional differences and he clearly recognized functional differences, but he always saw beyond these the embracing and unifying fellowship of the “One Body.” This is a factor that, recognized by pastor and missionary alike, will do much to ease surface tensions. The pastor and missionary must work *together* in the effort to realize the unity of Christ's Church.

At this point, perhaps, the Japanese pastors have moved ahead of the missionaries. The Church in Japan is divided organizationally but the over-all impression the careful observer gains is *that these differences are held in subervience to the larger unity*. The missionary force, in contrast, is probably more divided than ever before and stands apart in “camps” of their own making. It may well be, as some would hold, that these differences are not as great as meet the eye. But the missionaries (led by the minority extremists in both camps?) persist in pursuing diverse patterns of work and program and deliberately avoiding even the appearance of cooperative effort. Some have even set themselves against the main stream of the Japanese Church and would introduce a new stream in conflict and opposition to the existing Body.

It is regrettable that hours of thought and planning designed to unite the missionaries in such a simple matter as the joint publication of a Missionary Directory have come to naught by the refusal of the Executive Committee of the Evangelical Missionary Association of Japan to sanction such a venture,

setting itself against the plans and decisions of its responsible sub-committees and the expressed desires of many of its own members. Where is "real maturity" in this situation? Christian unity and love give way to fear and doubt! Because another will not use the same theological shibboleths one is afraid to join with the other in editing a list of names and addresses! Even though the list will probably contain the name of the other or be incomplete.

What must the Japanese pastor think as he witnesses such childish behavior? How far the missionary force must go to attain "its full maturity in love." But despair must not be allowed to carry the day. Those whose efforts have been thwarted must not rest. *To take the attitude that the other side has placed itself beyond reach would be to doubt the very grace of God and to be guilty oneself of the exclusiveness of the other.* No, the last word is not written; Christ is still the Head. Those missionaries who acknowledge Him as such must continue "to hold firmly to the truth in love, and to grow up in every way into Christ the Head." This is no time to react as children to another's childish action.

Maturity beckons the missionary called to Japan. In his relationships with his fellow worker, the Japanese pastor, the missionary must be completely adult. In his relationship with his fellow missionaries he is called upon to "put away childish things." *When the missionary attains this maturity the Church of Jesus Christ in Japan will be the stronger, truer Church the missionary longs to see.**

R. P. J.

A future JCQ theme: Japanese Protestantism

The January 1959 issue of *The Japan Christian Quarterly* will be developed around the history of the Protestant movement in Japan during the past century. Each issue during the Centennial Year, 1959, will carry material of historical significance and provocative articles looking toward the future. JCQ invites its readers to make suggestions and contribute material they believe should be shared with the readers of this journal.

* Scripture passages quoted in this Editorial are, for the most part, quoted from the translation of J. B. Phillips and published under the title *Letters to Young Churches*.

It is popularly thought that missionaries are extremely critical of the Japanese pastor. The assertion may, in some cases, be justified. However, many missionaries share a deep respect for these dedicated men of God who labor under the most adverse conditions to proclaim the Gospel. Here one missionary speaks out in praise of the pastor.

Fools for Christ

JOHN A. MOSS

Let me put in a few plugs for the hard-pressed Japanese pastor. Some time ago, on a youth caravan, one of the young pastors up this way was talking with a non-Christian businessman about the work of the ministry. The man asked about the pastor's financial support. He was quite amazed to hear the embarrassing facts and even more amazed to find that any intelligent young man would undertake such an empty-pocketed profession. The minister laughing responded, "I guess you just have to be a bit *off* to become a pastor."

One of the clearest witnesses to the power and truth of the Gospel is that, in a land of conformists, there are keen, energetic, normal young people who are willing to be "off" for Christ's sake. The fact that they have to be foolish to undertake this work in some ways reflects badly upon the Church's life. But the fact of their willingness to do it is a sure testimony to the living Christ. *Their willingness to accept economic insecurity, little or no vacation, a job with little community status, to face the opposition of sensible parents, the delicate nurture of cautious seekers, the lack of community spirit in church life; all this added to the incredibility of the Gospel itself—to accept this and yet to sing so exuberantly and laugh so heartily—such men and women just simply must have some invisible source of support and joy!* Nothing else but Christ could explain their beautiful foolishness.

Of course the glory belongs to God, but don't forget that the decision to undertake this task was for many a real struggle with common sense, and one does not win such a struggle without courage and nobility.

The pastors often come under fire for their passive approach in evangelism and their failure to tie the church in with community life. Much of this criticism is surely justified. But many pastors are alert to the opportunities facing them and approach the community with real altruism. Often it is not so much a lack of interest or effort as it is that the pastors are up against a really tough situation. So many doors are closed to them in the spiritually rocky soil of Japan. I'm thinking of a pioneer project in an old industrial section of a city in the Niigata district. The pastor is an alert and able young man, well suited for his assignment. One day he told me some of the difficulties he is facing. He has felt the importance of calling on new people, but found that this proved extremely embarrassing to the timid seeker because of the opposition of the family. This pastor has

few mature Christians in his flock who can help him out in such a situation. Moreover, he finds the problem of spiritual nurture very difficult. If the church needs cleaning, there are plenty of friendly young people who will come to help, but if the pastor tries to guide them spiritually, they turn a deaf ear. The pastor has tried to find some way to serve in the community. The church is near an old dirty canal which is no longer in use. The city is gradually filling in such places and the pastor has worked with his laymen to have it made into a playground. But precinct politics has closed the doors all along the way. Pastors working under such handicaps really have to be "as wise as serpents and as gentle as doves." Some are and some aren't, but anyway, they give their life patiently trying. *They specialize in the impossible, knowing that God will open doors for them.*

What of the quality of their pastoral ministry? They would be the first to admit that they have some blind spots here, just as all ministers do everywhere. Because of the limited nature of their theological training, a great many must learn from hard experience about the practical aspects of their work. But I think their stress on the importance of training (*kunren*) is sound. They may like square dancing and see its importance for fellowship, but they know that we aren't going to square dance anybody into the Kingdom. *They stress the teaching and preaching ministry, and their emphasis here is the serious and urgent mood of the New Testament itself.* They know that the Gospel is a stumbling-block and that they cannot circle around it. They just simply have to help people struggle through to faith.

By and large, judging by the fruits produced in dedicated Christian lives, the quality of the pastors' labor is highly commendable. My experience has been that mature Japanese laymen, though few in number, are people of vital faith and single-hearted devotion to the Church and its mission. They are young in spirit, and their faithfulness in prayer and effective witness nearly matches that of the pastors themselves.

But the many burdens which the Japanese ministers bear don't seem to weight down their friendliness and sense of humor. They are enjoyable and interesting friends, with a special soft spot in their hearts for children. On the caravans the best story tellers in the childrens' meetings are the pastors themselves. Ministers in America may know a great deal more about Christian education, but I'm quite sure that Japanese pastors outshine them when it comes to describing fat old Zacchaeus shinnying up a tree. After a recent district meeting up our way, the pastors all went to the Niigata tulip gardens for an outing. The miniature train that circles the colorful tulip bed caught their fancy, and before I knew it, a whole trainload of happy pastors came chugging by—the district moderator waving to me from the caboose with a big grin on his face. *Is there not in Japanese pastors a rare combination of dignity and humanness?*

It is a humbling and inspiring experience to know and labor with such able, dedicated, and friendly "fools" for Christ.

What of the ministry of the rural church situated in a farming village and serving believers and seekers scattered over a wide area? How does the rural minister go about his work? Does he, as some have asserted, spend all week in his study and then talk over the heads of the people on Sunday? Here is the record of one week in a rural pastor's life which was reluctantly submitted by the pastor for use in the JCQ.

One Week with a Rural Pastor A Diary

HISAKICHI SAITO

Translated by SOBI AIKAWA and THOMAS McDANIEL

(Editorial note: Rev. Hisakichi Saito is an extremely busy person. He is pastor of the Shiogama Church and also the nearby Rifu Church which has a rural center associated with it. In addition, his other responsibilities include serving as the leader of four preaching places, working on seven different denominational and Kyodan committees, being the principal of the Shiogama Seiko Kindergarten and director of two kindergarten unions, serving on three prefectural and city educational committees, and being the principal of three nurseries. He is also active in the movement for the prohibition of atomic and hydrogen bombs and is a leader in the local program for the rehabilitation of prostitutes.)

March 17 to 23, 1958 may be taken for illustrative purposes as a busy yet typical week in my rural ministry. *Monday, March 17*, began with a bus trip at 8:00 A. M. from my home in Shiogama to the Rifu Rural Center in Rifu. By this time spring had come to the farming villages of this north-east area, and the brightness and activity of spring made the bus ride very pleasant. When I arrived at the Rifu Rural Center, the dairy herd (consisting of four cows and a calf) was grazing in the four acre pasture. Immediately upon my arrival, I began to lecture before the six students of the center's private school on the importance and urgency of training evangelists who are specialized in rural evangelism. After a two hour lecture, the students and I prayed together that we might become workers who are as fruitful as a grain of wheat in fertile soil.

On Monday afternoon the entrance examinations for the Shiogama Kindergarten were held. There was a large crowd of children present accompanied by their parents. Two medical doctors gave the children the physical examinations, and I along with several others gave the children the school examinations. Together with the assistance of the kindergarten teachers and some of the young people from the church, we admitted 117 children to the kindergarten. With this completed, I went next to a committee meeting concerned with the prevention of prostitution.

On Monday evening I went by bus to the Shichigahama preaching place. In all of Shichigahama there are seven fishing villages. Of these, three have their own Sunday

School and worship service. Since there is no regular meeting place, on this particular night, the meeting was held in a borrowed room of the Yoshidahama civic hall. The attendance for that evening was twelve, four young fellows and eight girls. *Preaching the Gospel in a farm village is very hard, but to preach in a fishing village is even more difficult. Yet there is nothing impossible with God!* I took a taxi from there to my home because I was so tired.

Tuesday, March 18, began with three guests in the morning. One came with a request for work, and two others came for private counseling. After lunch I went by a one o'clock train to the Tagajo preaching station which now meets in the home of Mr. Toru Chiba. This station was opened about four years ago, and now there are twenty believers and about ten seekers who attend. Up until eight months ago, the station was held at Camp Tagajo (belonging to the American Army), but since the evacuation of the army other provisions have had to be made. The camp has actually been torn down, and a new factory has been erected on the same site. Since many people who were employed by the American army have lost their jobs, it is now hoped that this new factory will be a means of new employment. Now there are many church members who are out of work and their living conditions are lower than some of us can imagine. At today's meeting there were six men and eight women present. At five o'clock I returned home.

After supper I attended a meeting at the Matsushima Takagi preaching place. Matsushima is a famous city where the public buildings and offices are located. The people of the city are considered moral and virtuous. The main problem seems to be that of public health. It seems to me that the water level of the river which flows behind the city has a bad affect on the sanitary and health conditions in the city. Here in this city, Mr. Tadashi Miura and Mr. Matsuto Aiko have systematically held regular meetings three times a week. The attendance on this evening was a total of twelve, five men and seven women. I returned home singing the hymn, "*One more day's work for Jesus.*"

On *Wednesday, March 19*, I went to Tokyo by an early train and arrived at the denominational office at two o'clock in the afternoon. The purpose was to attend the regular meeting of the Central Committee of which I am the Chairman. At this meeting the matters of business and discussion included the program for developing and strengthening the growth and witness of the constituent churches, as well as an attempt to find the means for fulfilling the church's historical mission in a world threatened by atomic and hydrogen destruction. I, along with the other members of the committee, am trying earnestly and prayerfully to fulfill the trust and responsibilities placed upon us. I took the eleven o'clock night train back to Sendai.

On *Thursday, March 20*, I arrived in Sendai at six o'clock in the morning. I went home to Shiogama and attended the graduation ceremonies of the Shiogama Seiko Kindergarten. There I gave an address to the 136 graduates and 150 parents and guests. I felt very happy realizing how much the children had learned about Christianity while they attended the kindergarten.

In the afternoon I returned to Sendai and attended a committee meeting of the Union

for Private Kindergartens. The total number of kindergartens in Japan is about 6,000; consisting of 2,000 public ones and 4,000 private ones. *Christian churches were once the leaders in this field of children's education, but recently they have been overwhelmed by Buddhist efforts, both in terms of their number and ability.* I think that this is one of the largest problems for the future ministry in Japan.

On Thursday evening, I attended a family meeting at the home of Mr. Miura. It was an intimate prayer meeting.

Friday, March 21, began with a dedication ceremony upon the completion of the Rifu Seino Nursery. I thanked God that we are able to serve unfortunate children of the farm areas. Twenty-seven years ago we started the nursery in a small barrack, struggling then with the sneering skepticism and misunderstanding of the people in the farming village. The present, when compared to the beginnings, speaks of great progress. Yet, all the economic problems have not been solved. My heart was saddened when I saw the crying children return home with their parents, unhappy because they could not enter the nursery due to lack of the necessary fees.

On Friday afternoon, I dropped in on the activities of the Rifu Rural Center. There I gave a lecture on Bible study and lead a prayer meeting for a group of seekers. Five seekers who wish to be baptized soon have been earnestly attending this class.

Saturday, March 22, was the occasion of the graduation ceremony of the Akasaka Nursery School for families in Shiogama. As principal of the nursery, I gave the major address. Later, I had lunch with a mother's committee. At three o'clock I had a Bible class for junior high school students. After the Bible class I helped these same students clean our church. At six in the evening, I returned to the parsonage, took a bath, and meditated on my message for the coming worship service. I went to bed at eleven o'clock.

Sunday, March 23, began very early. I arose at 3 A.M. for prayer and the preparation of my sermon. Later I led the following church services: at 8:30 a service for elementary students (120 in attendance); at 9:00 a service for the kindergarten (150 in attendance); and 9:30 a service for junior high students (70 in attendance); and at 10:15 a service for adults (40 men and 44 women present). My sermon was, "The Suffering of Jesus."

There was also a special service for three members of our church who had completed seminary and were recently assigned to different churches. Mr. Amano is to serve at Rifu, Mr. Suzuki will go to Hokkaido, and Mr. Abe, who has served our church a long time, will serve as the preacher at Toyooka in the Kansai area. In the evening we also had a joint farewell-welcome party for these three men. We closed the evening with remarks and prayer by Miss Post, the missionary working with us. I returned home thinking about the encouragement given by Miss Post as she lives with and guides the women of this rural area.

Tomorrow is Monday, and the week's activities begin anew.

The churches of Japan are spread throughout the entire chain of Islands that compose the nation. These churches serve all classes of people and their spires are to be seen towering over the landscape on every hand; in the open country, in the mountain hamlet, in the industrial centers, in the teeming cities. Here is an account of how one city church goes about its ministry in an urban center.

A City Church : Clinic and Crypt

HELEN BARNES

A few years ago at a meeting of Japanese church leaders from all over Japan a young minister stood up and made an impassioned plea for Christian burial places. (Most of the burial grounds in Japan are Buddhist and those buried there must have a Buddhist funeral.) The church which that young minister is serving now has a mausoleum, with niches for about 1000 urns of ashes, on one of the hills overlooking Yokohama. This pastor, Rev. Yoshio Kuramochi, says that at first he was unable to interest the members of his congregation in a mausoleum, because all of them were young people, but within a few months after the death of one of the members the necessary funds were raised by the church members.

Even if its white mausoleum does seem to dominate the scene, this minister's church is a very live one. Things all started about twelve years ago when some American soldiers, together with their chaplain, sought a way to express their Christian concern for the Japanese people among whom they were stationed. Mr. Ernst Lang, a missionary who had spent the war years in Japan, suggested opening a clinic, since clinics and hospitals were scarce at the time. Shortly after the clinic was begun, Mr. Kuramochi was asked to come to assist in the work connected with the clinic and to work with the group which became the Shimizugaoka Church.

The clinic has been continued and now a doctor and two nurses serve the clinic from 9 A.M. to 7 P.M. daily. Those patients who are able to pay do so, but those who are too poor to pay even the small fees set by the Japanese government are given free treatment. (The clinic receives a small subsidy from the IBC.*) The day for the workers in the clinic begins with Bible reading and prayer, and once a week the pastor conducts a prayer meeting with the workers and the members of the clinic's Board of Directors.

Religious pictures are hung in the waiting room; Scripture texts are written on the blackboard, and tracts and other Christian literature are also available but the main Christian influence is exerted through the ministry of the doctor and nurses who are active Christians. The patients who become interested in Christianity are invited to the services of the church. One of the elders, as well as several other members of the

* I.B.C. -The Interboard Committee for Christian Work in Japan.

church, became interested through the clinic.

The Church Takes Root

The Shimizugaoka Church had its beginning about ten and a half years ago, but for four and a half years the group had no meeting place of its own. However, through the good offices of a wartime friend of the pastor's, the group was able to rent the second floor of a silk inspection warehouse where they met until their present church building was completed. During this four and a half years the church grew in number from 30 to 100. The members prayed for land and a church building, and now, with help from the Evangelical United Board through IBC, they have a church building (completed six years ago), a clinic building, a parsonage, and an education building almost completed, all situated on 2,350 tsubo of land on one of the hillsides overlooking Yokohama.

The pastor feels that this location is a good one, for the church can be seen from afar and also by commuters who ride on the elevated trains nearby. The chimes, which are played on Sundays and Wednesdays, can be heard a long way off, reminding people of the church and its services.

On Sunday mornings the church is filled to overflowing for the worship service, with an average attendance last year of 181. The active membership last year was 210 (one of the largest in Yokohama), with 27 inactive members (i. e. those who have not attended church for three years). There were 29 baptisms last year, and twelve who joined the church by letter; one member died and a family of five moved to Brazil. Thus there was a net gain of 35 members over the preceding year. In the church there are thirty-one families in which both husband and wife are members of the church. There are at present about fifty active inquirers. The budget passed the million yen mark last year.

The "How" of City Evangelism

How is it done? Five years ago the members of the church were organized into *Dendo-hoshi tai* (evangelistic "service" groups). There are now seven of these groups, each with approximately twenty members, its own chairman, two vice-chairmen, and an organist. The very old, the ill, the mothers of young children, and high school students (studying for college entrance examinations) are excused from this service. Each of these groups in turn takes the responsibility for the Sunday evening *Dendo-Shukai* (evangelistic meeting) which begins at seven and ends at eight-thirty sharp. The last thirty minutes of this time are used by the pastor for his message, but the first hour is planned and executed by the group and consists of testimonies, special music, and occasionally a movie. All members of the group responsible are expected to be present. They invite their friends, and those from the clinic and elsewhere who may be interested are also invited.

The church is also divided into the following four groups: a) married men, b) married women, c) unmarried young men and women, and, d) high school boys and girls. The leaders of these groups meet together three or four times a year to plan for service they may render to the church. The young people's group helps with the Friday night services

for inquirers held about once a month from 6:30 to 8:30 P.M. The first hour of this period is devoted to testimonies, etc., while the second hour is a social hour with tea and perhaps recorded music. Mr. Kuramochi says they drink a lot of tea at his church, for he believes that warm Christian fellowship is important in the life of the church. On the Friday evening nearest the fifteenth of the month there is a birthday party for all those born in that month. Someone from the married men's group presides while some of the married women serve tea. Messages which have been recorded on tape by friends of those with birthdays are often a feature of these gatherings.

At present the cleaning of the church is being done as service by these four groups. The young people come on Saturday afternoons and clean the sanctuary, washing the windows as necessary. The high school boys and girls clean the vestibule and the church grounds. On Sunday morning the married men clean the chancel and the married women the lavatories.

Another interesting feature of Mr. Kuramochi's ministry is the year's "internship" prospective members have before baptism. Inquirers receive a letter of explanation and an application blank on which they may indicate their desire to become candidates for church membership. They receive training and instruction during this year of probation, and, Mr. Kuramochi thinks, are thus better prepared to become and continue active members of the church.

Here is a pastor who has succeeded in developing a church in which missionary effort has played an active part, and at the same time a church in which all the members also are doing something in the church. (Mr. Lang preaches at the Shimizugaoka Church every third Sunday and is active in many other phases of the work of this church.) Is not this a good example of what can be achieved through consecrated and cooperative effort.?

How not to get rich quick!

The latest available information reveals that the average salary of the pastors of the United Church of Christ in Japan (*Kyodan*) is ¥8,300 or about \$23.00 per month. This is, of course, supplemented by other income from teaching or other employment or by the pastor's wife working. This financial insecurity, especially as it is related to the future education of his children, is one of the major concerns of the minister although he would probably be the last to voice such concern. Yet in spite of the low salary gallant young men (and women) continue to respond to the call of Christ and to carry on a faithful ministry on a subsistence basis. Here is an area for *prayer* and *action* that not only Japanese Christians but western Christians as well need to consider.

The Japanese minister is, above all else, a man (or woman) of deep personal faith and grounds his ministry and daily life in prayer. JCQ here presents a selection of testimonies from ministers and their families as to the efficacy of their prayer life in the thought that these more personal insights into the hearts of men and women will, more than critical analysis, present the Japanese minister to our readers.

The Minister at Prayer

TOMIO MUTO

Editor's note: In a recent conversation with Rev. Tomio Muto, head of Japan's Christian Literature Society (*Kyo Bun Kwan*) and Editor of Japan's unusual Christian newspaper *The Christ Weekly* (*Kirisuto Shimbun*), Mr. Muto expressed the conviction that the *Japan Christian Quarterly* should devote more space to the testimony of Japanese Christians and endeavor to introduce the "heart" of the Japanese Christian to its readers. The Christian Literature Society being the publisher of *JCQ* and Mr. Muto being a Christian leader of unusual stature, the Editor was prone to listen to his suggestion. When an effort was made to locate material of this type, it was discovered that Mr. Muto himself was one of the few who had made any effort to collect such material. Impressed by a collection of prayer experiences related by Alexander Lake in his book *Your Prayers are Always Answered*, Mr. Muto gathered a similar selection of experiences from Japanese Christians and published them, along with translations of eight of writer Lake's, in an attractive book *Inori Wa Kikareru* (祈りは聴かれる) meaning "Prayers are Heard." This was later followed by a second similar volume entitled *Etari to Shinze yo* (得たりと信ぜよ) meaning "Believe You Have Received."

Mr. Muto gladly made his own translations of several of the experiences in his first book available for use in *JCQ* and from among these several concerning Japanese ministers, theological students and their families are herewith presented.

The Breakfast of that Morning

MICHIKO SAITO

It was only one month ago that my family was in a sad plight. Our family consisted of our old father who was ill in bed, my younger sister, and myself. We were so poor we could not become poorer.

Two months before this time I had been a student of theological school and joined in tent evangelism. Sometimes I had nothing to eat, because of my poverty. Through such experience I had been prepared to endure the plight. However, for father and sister, who were not Christian, it seemed too hard. Moreover, my sister was out of a job. While serving my church, I walked about visiting shops and factories to find a job for my sister.

There is a proverb that says, "*The scratching hen will gather something.*" Just like this proverb, I could find on an electric pole an advertisement: "Wanted." Trusting God, I knocked at the door of a small candy-factory. Fortunately the master of the factory

agreed to employ my sister, asking me to send her the next day. Glorifying the name of the Lord, I came home.

However, there remained a problem for me. For two weeks we had not eaten rice. Instead of rice we have taken only dried strips of sweet potato and noodles every day. Father and I could do without rice, but my sister who was to start work from the next day would not be physically strengthened without eating rice. She could hardly carry heavy things with her stomach filled only with sweet potato! I wished I could cook a rice-lunch for her. But I looked into my purse! With all the money I had, I could get only noodles for the morrow. Rice had never seemed so attractive to me as at this time. I found that I had been taking it for granted that we could eat rice three times a day, and that the grace before meals that I offered had been only habitual. I said to myself, "How grateful it is to be able to eat rice!"

However, I could not solve the difficulty of getting rice. If I had asked my friends in Christ to lend me rice, explaining about the plight we were in, they would have willingly lent it. But could I promise to return it? No.

God, who nourished Elijah, lives? The only thing that I could do was to pray. From this afternoon, I prayed and prayed, saying, "Give me rice for my sister; make your work manifest, O living God!" How often I called the Lord's name, by the side of my father, sick in bed, worrying about his daughter's meal!

In spite of my earnest prayers, nothing happened immediately. I had to explain to my sister that her tomorrow's lunch would be two slices of bread. Despairing of getting rice we were about to go to bed. Listen! A knock at the door. I opened the door and found an aunt from the country standing at the entrance. I realized that she would stay at our home for the night. If she does so, what could I do for breakfast the next morning? At that moment, I saw a package on her back. I all but said, "Oh, God lives!" The package on her back was the rice which I had been longing for! She had come to Tokyo to enjoy a play and planned to lodge at my home, so she had brought rice. She said, "I have brought no present for you. Rice can be a good gift for you. I have brought ten pounds in addition to what I will eat while staying with you."

Elijah was nourished by food brought by the ravens. Our aunt was, as it were, a raven bringing rice to us. How often had I said this to children in my Sunday School class. "God is almighty! But I had never dreamed of such an actual answer to prayer. God had answered my prayer without accusing me of "little faith." I praised God in bed. I could not sleep that night because of my "overflowing" joy.

What I rejoiced in was that my prayer had been answered rather than that rice had been given. I recited Psalm 121, "My help cometh from the Lord, which made heaven and earth." Next morning, we ate rice for breakfast, something we had been unable to enjoy for two weeks. Shining white rice, hot soya-bean soup, vegetables! How delicious they were!

My sister left home for the factory with a heavy lunch box filled with rice. *Adonai Eloi!* We thanked God and took up our chopsticks.

Before this Water Boils

SUZUKO OHARA

King David, a hero of faith, glorified God with his eyes lifted toward heaven saying, "Oh, God who answers my prayer!" This attitude of his is ours also.

At the beginning of *Showa* (1927), I was living with my large family in a parsonage of Yodobashi Church. Besides my six little ones, I had several lodgers in my home. As we were living on an indefinite income from the Sunday offering, sometimes my purse became empty. At such times the only resort that I had was to pray to Almighty God and depend on Him.

On Saturday afternoon, I found my purse empty again. I thought I would consult with my husband, but he was busy preparing for the sermon he was to deliver the next morning. I was afraid I might disturb him by telling him of the situation, so I told him nothing about it. On that afternoon a friend of my husband's came to our home. My husband, who did not know of my difficulty at all, said to me, "Serve tea for the guest." By bidding me serve tea, he suggested that I had to serve some sweets also. With no money in my purse, how could I get such a thing? After filling a kettle and putting it on the hearth, I prayed eagerly, "Oh! Before this water boils, give me the money which I need."

At this very moment I heard someone knock at the door of the kitchen. I opened the door and found a lady standing there. She was an old widow who was a member of our church, and her name was Satoko Aihara. She used to remember us in her prayers.

Offering an envelope modestly, she said, "This is my small gift for you, please use it for what you need." After she left, I took up the envelope, opened it, and found money in it. The water in the kettle had not boiled yet!

I recall another incident. We had finished our lunch, but we had no rice for the evening meal. If I had been alone, I could have fasted. However, with children and lodgers we could not do without rice. As I used to buy everything for cash I was quite at a loss as to what to do, because my purse was empty again. Nothing was left for me to do but to pray. I raised my head and asked His help. While I was repeating my prayer, an intimate friend from Gunma prefecture came to our home and gave us an envelope, on which was written: For refreshments. Opening it, I found a ten yen (\$4) banknote in it. Ten yen in those days was enough to fill my wants!

Many times I experienced such actual answers to my prayers. These experiences have kept my faith fresh and vivid. In the terror of our life, we find a fountain and hear the birds sing. Even when the sun has set, there remains an after-glow. Glory to God! "O thou that hearest prayer, unto these shall all flesh come!" (Psalm 65-2).

Attend the Convention

TAKE EGAMI

In the spring of 1933, I was dispatched with my co-worker to Iki Island in the Korean Strait off Nagasaki prefecture.

In those days there were only twelve seekers on this island, but no Christians belonging to our denomination and of course we had no church of our own. Being helped by some elders of another church, I could borrow a house, the monthly rent of which was three yen (at that time one dollar). We started our evangelistic work there, earning our bread by our own toil.

That summer the annual summer convention was to be held in Kumamoto city (200 miles distant). I wished to attend this meeting and to be blessed by God. But our income was the offering of the seekers. It amounted to only eleven or twelve yen a month. Out of this money we had to pay the rent and the subscription to a newspaper for evangelism, and we tithed to the headquarters of our denomination. Every month we had to live on the five or six yen which remained in our hands. Thus it was impossible for us to attend this meeting. However, while we were praying, we heard the Divine Voice, "Attend the Convention!" At hearing this voice, we instantly decided to start for this meeting somehow.

Next morning we prayed earnestly to God to give us traveling funds. Then I heard the following words: "And call upon me in the day of trouble: I will deliver thee, and thou shalt glorify me" (Psalm 50). I was granted the conviction that our prayer would be answered. So we began to prepare to go. Noon came, yet no money was given. We ate up all the food and cleaned up our rooms, because we thought we should be away from home for several days. We dressed ourselves and packed our clothes in a suitcase and put on our shoes. Sitting on the threshold of the house we were waiting for the travel fund to be given.

The clock struck two, yet nothing happened.

By three o'clock, nothing happened. Watching the clock, we said, "Even if nothing is given to us, let's start at four. We will walk five miles from here to the harbor where the ship will set sail. At last it struck four. At that moment a brother in Christ was seen coming to our home. Panting with sweat, he hurried to us and said, "I thought you were going to the Convention, so I have brought my offering." With these words, he gave us coins and bills!

Imagine our joy and thanks when we received this offering! We fell down and worshipped God. This man had been seeking for the truth eagerly, but could not yet accept Christ. He was suffering from consumption and lived with his mother, being separated from his family. He was only eighteen years old. God moved such a man's heart. We could not help being surprised at the wonderful power of prayer.

We thanked him for his offering and walked to the harbor. On the way we counted

the money he had given us. It was just the amount necessary for our travel.

This man was later saved and made a good Christian.

Father will Return

YOSHIHITO KUGIMIYA

On Sunday, September 30th, I held a morning service. When I closed my sermon, I read the congregation the editorial of the *Christian News* about a Japanese edition of "Your Prayers are Always Answered." I said to them, "What do you think about this article? Let us become Christians qualified to write the materials for such a book." Then we prayed to God eagerly about this matter.

God answered our prayer within the day. *Hallelujah!*

That afternoon I went to an athletic meeting in which my children participated, and on my way home I met Mr. "I" who had attended the morning service after a long absence. He was accompanied by a girl of about seventeen.

"Pastor, listen to me!" He said in a very earnest tone. "This girl's father deserted his home last night. I visited the home to find two girls and the mother weeping, very anxious about their father. They had asked a fortune teller where their father was. He said that he had gone west and might not come back home. Hearing this, I recalled what you had preached about this morning. I took this girl with me to call upon you. It's fortunate to meet you here." To these words, I was about to rejoin, "Don't joke, I am not a fortune teller." But at that moment, Elisha's words (II Kings 5:8) occurred to me: "And it was so, when Elisha the man of God had heard that the king of Israel had rent his clothes, that he sent to the king, saying, wherefore hast thou rent thy clothes? Let him come now to me. And he shall know that there is a prophet in Israel." I found that I was all but doing what the foolish king of Israel had done. Therefore I went with them to their home. I asked them how the incident had taken place. Even hearing their explanation I did not understand it all, as I had never met them before. What I learned was that their father, an honest and sincere person, had had a little trouble with his elder daughter the previous night. While his family was asleep he deserted his home at about one o'clock, leaving a note behind.

I was at loss to know what to do. Even if I learned more, what could I do for them? At this moment I thought of the words "*Prayers are Always Answered*"

Intuitively I came to a conclusion that there was nothing to do but to pray. I said "Let's pray. I can do nothing. If I were confronted with such trouble, I should be at a loss to know what to do. But what I know is that the best thing to do at such a moment is to pray. God whom we Christians believe in is the true God. He is invisible. But he created the world and knows about all of us. Let's pray to God eagerly, repenting of what we have done."

Saying this, I prayed first. Next Mr. "I" prayed, and after him the two daughters, who had not known about Christianity at all, prayed. They said honestly and sincerely

"Oh, God. Please let our father come back."

I was touched by their attitude. While I was praying beside her, as though inspired, I thought, "Their father will come back soon." I finished my prayer and said to the daughter, "I believe that God has changed your father's mind and will make him come back. Believe this and keep praying." I went home and entered the small room which I used for prayer. I opened the Bible and read: "There is nothing which God cannot do" (Luke 1:26). I was reassured by these words.

For four reasons, I concluded that our prayers would surely be answered. First. This incident took place on the day when I appealed to the congregation regarding the editorial, "Your Prayers are Always Answered." Second, around Mr. "I" there were many seekers, they would be influenced by what became of this incident. Third, the people concerned were not Christians, but they were praying with a simple and honest attitude. They were seeking for the Truth of Christianity. Finally, God was leading me to a new stage in my faith to deepen my faith in God while not being able to see Him. I could not but believe that our prayers would surely be answered. I cried, "Oh, God, isn't it as I believe?"

It was at four o'clock in the afternoon that we had prayed together at the home. I kept praying until eight o'clock in my home. My wife asked me, "Do you keep vigil tonight?" About thirty minutes passed and a knock was heard at the door. Mr. "I" came in with the two daughters. They seemed cheerful. They said, "Father came back. Thank you very much." *Hallelujah!* God did not fail Himself or me.

A Ricksha that Appeared

TAKEO MATAKE

The incident I am going to tell you about took place at the end of September, 1944, when the tide of the war began to turn against Japan. I was the pastor of the Kanko church in Korea at that time.

Dr. Toyohiko Kagawa who had been invited by the Korean Church came to our city on a Sunday morning. He preached at our Japanese church and was scheduled to lecture after lunch from the Kanko broadcasting station. Guiding him, I passed by the city hall where he was to speak in the afternoon. It was two hours before Kagawa's speech began. However, this hall was already surrounded by the audience which wanted to hear him speak. Dr. Kagawa, looking at this huge crowd and pointing to the broadcasting station on a hill-top, roared at me, saying, "If I have to climb that many steps to reach the station, I shall be too tired to speak in the afternoon. I will cancel my promise to speak at the city hall."

He had come here for the first time. It seemed that Dr. Kagawa was too tired to speak three times a day, and I, being responsible for his schedule and unable to refuse the invitations to him from various directions, had made his schedule the heavier by including the broadcasting. I had taken upon myself the responsibility for holding the meeting

at the hall. Therefore at Dr. Kagawa's words, I felt I was in a dilemma. If he did not speak over the radio, the staff of the broadcasting station would be troubled; if he spoke over the radio, he would not speak at the hall. I knew that Dr. Kagawa was a person who would not change his decision, and therefore I was quite at a loss to know what to do.

I thought in such a case I had nothing to do but to pray. So, stopping for a while, I shut my eyes and prayed, "Oh God! I am in a dilemma. Please give me a solution." My prayer was short, but it was an earnest prayer. When I opened my eyes, I found, to my astonishment, a ricksha coming to us through the crowd—a ricksha which could not possibly exist in those days. In war-time a civilian could hardly use a car or ricksha, because the army had taken over almost all of the cars and rickshas. However, a ricksha really appeared as if it had come down from heaven. My heart burned within me when I experienced this instant answer to my prayer. I had Dr. Kagawa ride in the ricksha. The rickshaman pulled it up the hill and I pushed it from behind as we hurried to the broadcasting station. Dr. Kagawa spoke over the radio and after that came to the hall, riding in same ricksha. The Korean rickshaman did not complain at all at running up the hill but did his job quite willingly.

The meeting at the hall was successful, with a big audience, the greatest number of people that had ever gathered there since the hall had been built; indeed the crowd was so tremendous that Dr. Kagawa could hardly enter the hall even from a back gate.

Even now I cannot understand whence and how the ricksha appeared on the spot at that time. Really our prayers are answered, just as the verse of Scripture says: "Ask, and it shall be given you" (Matthew 7:7).

WELCOME

JCQ takes this opportunity to extend its welcome to the many overseas guests who are in Japan this summer for the various international conferences being held. *JCQ* is "an independent journal of Christian thought" sponsored by the Fellowship of Christian Missionaries in Japan and published by the Christian Literature Society. If you are interested in keeping abreast of the Christian movement in Japan we suggest you subscribe to *JCQ* and have it mailed to you. There is no other journal designed to present the Christian movement, its problems, its hopes, and its possibilities in the manner that *JCQ* attempts to do. See the page after the table of contents for information about subscriptions. Send a gift subscription to a friend or to your home church.

JCQ asked one of Japan's outstanding ministers and a man long associated with theological education to express himself regarding the kind of man the ministry of tomorrow in Japan requires. Here is his reply. At once critical and constructive this article reveals both the disappointments and the hopes of the writer—and of the Church of Jesus Christ in Japan. JCQ feels that this is one of the "key" articles in this issue.

The Minister Japan Needs For the Future

DR. ZENDA WATANABE

In discussing this given theme, one must remember that even if the process of our reasoning be justified, it may not necessarily produce any amazing or startling result. "The mountain is in labor and brings forth a mouse," as our proverb goes (*Taizan meidoshite nezumi ippiki*). The reader of this short article will find this proverb does not betray him.

Our discussion on the theme is to be divided into two parts: the one, a discussion on what the theme literally expresses; the other, a discussion of what the theme implies, but does not express.

What the Theme Literally Expresses

This theme of ours seems at first sight to lay emphasis on the future Japan. But our conclusion shifts emphasis rather to the present Japan, out of which the future Japan emerges. The theme has three points in it: "Japan needs," "for the future" and "the minister." For the sake of the discussion the three points are to be taken in this order.

Firstly, as to "Japan needs." In order to fully understand the meaning of our theme we have to acquaint ourselves with the unique cultural position of Japan today, which is really peculiar as compared with that of other countries of the world. On the one hand, she enjoys a culture of high standard not inferior to that of many European countries, but, on the other, she is non-Christian in the literal sense of the term. Her religion is comprised, for example, of the most primitive form of Shamanism and, side by side with it, the various sects of Buddhism based on high pantheistic philosophy, while there is also the post-war phenomena of mushrooming religions of all the degrees between the two. In addition the many sects of Shintoism; and Atheism based on an extreme materialism should not be excluded from the list.

The same state of things is found in Japan in regard to her social situation. Among the common people there are strong remains of feudalism and side by side with this, among the intellectuals, there are extreme liberalism, half-baked nihilism and Communistic totalitarianism. Between these one finds all the degrees and mixtures of the new and old.

This fact reminds those who are acquainted with the history of the expansion of Primitive Christianity of some likeness between the Graeco-Roman world and Japan of today, as a field for Christianization. In this sense the Church has been experiencing for the second time in her history great difficulty in her mission in Japan. This is the real Japan today. The writer wishes to develop this point more fully in a later article.*

Political Considerations

Secondly, as to "for the future." The meaning of this phrase can only be understood on the basis of a more concrete analysis of Japan today. The present Japan is sandwiched, as is well known, between the United States of America and Soviet Russia, two rival countries with rival cultures and rival policies in world politics. And further, practically speaking, Japan is oppressed from two sides, by the aggressive attitudes of Korea and Soviet Russia as expressed in the "Rhee Line" and in the question of the Okhotsk Sea, each of these countries taking advantage of Japan's non-offensive attitude resulting from her new Constitution. As these questions have direct relation to the food and nutrition of the whole population, they necessarily irritate those Japanese who can not forget the military glory of the Japan of yesterday.

This state of things naturally divides the Japanese people into three groups: Some tending to depend on America; some tending to depend on Soviet Russia, the rest trying to realize the idealism expressed by the new and non-offensive Constitution and to permanently abide by it. The first two groups are represented by two actual political parties, the last being a minority sub-divided into two, some being literal idealists who sincerely desire to make the country neutral in the strict sense of the term, ridiculed as Utopian dreamers, the other group a kind of puppet dancing in tune with the Communistic flute, cymbal, tambourine, and rejoicing in the applause from beyond the Sea.

Being acquainted with this actual state of affairs no Japanese is competent to predict what the future of the country will be; each may express his or her opinion in regard to the question according to his subjective desire, and nothing more. Now the question before us is, "Who is going to decide or predict what Japan's future will be or must be?"

Strictly speaking, however, the future always is intrinsically related to the present and yet is not bound by it. Here comes in the significance of the "decision" to be made by those who are concerned. So the question before the people of Japan is "to decide" for themselves what kind of future they want. It depends entirely on their "choice" made in the midst of actual conditions today. The deliverance of the Japanese from their post-war confusion, not to say hopeless nihilism, is to come from the power which enables them to decide this "choice."

The Vocation of the Minister

Thirdly, as to "the minister." *The vocation of the minister is to preach the gospel so*

* JCQ anticipates the publication of this article possibly in the January 1959 issue.

as to enable his hearers to decide for themselves how to realize their true selves according to their best judgment. This is what our minister is required to do, in his own field, Japan. So our theme "The minister Japan needs for the future" may be paraphrased as "*The minister who can preach the Gospel whereby the Japanese can decide for themselves in their present critical situation, according to their best judgment.*"

Thus far we have spoken of the minister as if he is an individual, as if he is an independent preacher. But there is no such independent individual minister in the strict sense of the term. In fact the minister can not and does not stand alone; theologically he is in a necessary relation to something other than himself, whereby he is conditioned, that is, his Church and the confession of his Church. Unless the minister is true to the Church and the Church is true to the confession, neither of the two can be true to the true self. In this sense they . . . the minister, the Church and the confession . . . are really not three, but three in one. We employed these three terms thus far as if they are independent. But it is simply for the sake of distinction, and not for the sake of separation.

Now it is this minister, or the "three in one," who has to face the actual and concrete problems of Japan today, the Japan which is required "to decide" in order to realize the "true" Japan.

Thus this paraphrased theme of ours charges the minister with an immense task. But we find, furthermore, our theme imposes upon him an almost unbearable task when we analyse it more in detail, i. e., by asking questions like the following: How can and does the minister meet the problems of Japan, of the people who are the actual hearers of the Gospel message? That is to say, those problems of the people which the minister inevitably and unavoidably faces to day by day; the problems intensifying the life and death concerns of the people. The people around him naturally and necessarily challenge him as to his *raison d'être*, that is, the reason and the justification of his living among them. They take it for granted that if the Gospel he preaches can give salvation to them, as he always professes it can, it must be able to meet and to fulfil their needs and their wants. Shall the minister, then, listen to this living voice of the people *directly* and pronounce judgment on the question of the right or wrong of attitudes, such as say of Korea, of Soviet Russia, or America? Or shall he remain totally deaf to the cry of the people whose material and social sufferings he is looking at day by day? Thus the minister stands in and faces up to a serious situation. So upon our closer analysis we find our paraphrased theme imposes upon the minister, humanly speaking, an almost unbearable task.

The Minister and the Bible

So long as the minister is looking "around himself," in direct sympathy with suffering people, there can be found no clue to the solution. The only direction left for him to search for a clue is "upward." That is, to look up to the Canon of his Church, the Bible, believed to be the absolute norm of "faith and life of the Church." He may have forgotten it momentarily, nevertheless, the Bible has always been standing by him. The minister could identify himself with the Church and the confession, as was said above,

but not with the Bible, because he can not treat the Bible as "it" or as "him"; on the contrary *the Bible is "Thou," standing by and in front of him with commanding authority in the "I and Thou" relation.* Once the minister takes this factor into serious consideration, and becomes aware of this relationship, many aspects of his total situation are changed. *The minister being absorbed in and entangled with the challenges of the people, suddenly comes to himself and realizes he has no right whatsoever to directly answer them, until he consults with and hears from this norm.*

Consequently we have now three factors before us; the minister as "three in one," Japan as an embodiment of her total problems, and the Bible as the Canon of the Church. These three might be thought of as forming a triangular relation, each standing on one angle, speaking directly to the other two. But this is not the case. On the contrary the relation is a lineal one, that is, the minister and Japan standing each against the other, the Bible standing in between as the authority checking the questions and answers. The minister cannot and ought not attempt to answer the challenges of Japan, without hearing from and speaking through the Bible. In other words, the minister has limits beyond which he can not go in his approach to Japan. And Japanese, also, instead of throwing challenges from their stand point, have to come as far as this limit, in order to find an answer from the minister to their questions. This limit must be discovered and defined by the minister himself and he must urge Japan to recognize the necessity of approaching him as far as that very limit. The discovery of the limit is the new and modern way of expressing the old conception of the minister as, "Hearing from and speaking through the Bible."

In Japan, since the middle of the Meiji era, there have been many Christian leaders, including ministers, who were called to work for the labor movement. They were naturally absorbed in it and have gradually gone beyond this limit, and have consequently lost the right of being called "Christian leaders." We have no right to say that the minister is an exception to this common experience, and safe from this danger. On the one side he is a divinely commissioned person, but on the other side he is also a human being, weak and liable to err in everything, especially in political, social and economic issues. As a man not only with flesh and blood but being in kinship with the Japanese, he is apt to be absorbed and entangled, forget his limits and move into an "off-limits" area.

This sounds very easy, but to realize this is immensely difficult. "Hearing from and speaking through the Bible" is, to repeat once more, an old expression showing the difficulty and seriousness of this task of the minister, but it also reveals the way to avoid the risk and danger of the minister. The word "limit" in this connection sounds negative. This can be replaced by a more positive term "*Anknüpfungspunkt*" (connecting point) which was the point of controversy between Barth and Brunner some decades ago. Or a still more positive term is used by the modern theologian. Take for instance the term "situation" of Prof. Paul Tillich who says:

"Situation," as one pole of all theological work, does not refer to the psychological or sociological state in which individuals or groups live. It refers to the scientific, and

artistic, the economic, political, and ethical form in which they express their interpretation of existence. The "situation" to which theology must speak relevantly is not the situation of the individual as individual and not the situation of the group as the group, . . . The "situation" theology must consider is the creative interpretation of existence, an interpretation which is carried on in every period of history under all kind of psychological and sociological conditions. The "situation" certainly is not independent of these factors. However, theology deals with the cultural expression they have found in practice as well as in theory and not with these conditioning factors as such . . . The "situation" to which theology must respond is the totality of man's creative self-interpretation in a special period. (*Systematic Theology*, Vol. 1. London, p. 4).

Consequently *the sole duty of the minister is to find this very "situation" in order to be able to meet Japan without risking his calling.* In doing this his message will become the power whereby the present Japan may decide for the better future. Thus he can be "the minister Japan needs for the present as well as for the future."

What the Theme Implies

We have discussed thus far what our theme literally expresses. But this theme does not allow us to stop here. Its implication also demands us to discuss the question of "the minister in Japan in his world-wide relationship"; in other words, the question of the ecumenical Church in relation to, or as the result of, our discussions of the theme. It is needless to say, *the deeper the minister penetrates into his own calling, the broader he becomes in his understanding of the relationship of his vocation, especially to the churches in the world at large.*

It is a common mistake among Christians, even in Japan, to think that one must forget one's denomination and one's confession if one honestly and sincerely desires the realization of the ideal of the ecumenical Church. So long as this mistaken idea is held by every Christian and dominant among the Christians of the world, however, there is little hope of realization of this ideal. Contrary to this common fallacy, *one has to penetrate into the bedrock of his denominational confession in order to reach to and to realize this ideal.* This bedrock is the very basis or the foundation from which his denomination took its start. So in order to reach the conception of the ecumenical Church, one has to go back to the very beginning of his confession, not merely treading on the denominational surface. Then and there alone can he meet the brethren of other confessions, without yielding a bit to their position. This bedrock is the very Canon of all the churches, or rather the Canon of the Church. *Those who taste the depth of this penetration, and only those, can understand the implications of the ideal of the ecumenical Church.*

The denominational disruption of the Protestant Churches is held to be a "necessary evil" in the theological sense, which is to be accepted as true for the present at least. But this phrase "necessary evil" has two different meanings when it is pronounced either as one compound word or as separate words.

Firstly, when it is pronounced as one compound word to be spoken in one breath, what this phrase says is understood as an inevitable or unavoidable result of the theological nature of Protestantism itself. Every Protestant has his own convictions which are

firmly grounded in the very word of the Bible, which are different from those of his neighbor. In case he finds that his neighbor is of the same conviction as he is, it is an exception rather than the rule. Or strictly speaking, it is a case of simple resemblance, not of theological identity. If he tries, for the sake of ecclesiastical courtesy or so-called Christian humility, to reduce his conviction and to harmonize with his neighbor, it is a compromise on his part. He believes, of course, what he believes is right and sound, and furthermore biblical (Gal. 1:8). Consequently his neighbor, being different from him in his belief, is surely wrong and mistaken. Thus he can do nothing else than to say good-bye to him, so far as his belief is concerned. He thinks it is utterly useless for him to discuss the matter with his neighbor. But here the trouble is the fact that he does not consider himself to be wrong in saying good-bye to his neighbor; his greatest mistake is found in this very point of "saying good-bye to his neighbor". If Protestants continue to commit this mistake, then there will surely be as many Protestant denominations as there are individual Protestant Christians in the world. This is the very cause of the phrase "necessary evil," when it is pronounced as one compound word.

Secondly, when this phrase "necessary evil" is pronounced as two words, it is understood that these two words have their respective places in the discussion, but the relation of these is not a necessary or inseparable relationship. In other words, they can be torn away from each other on the theological basis. When this fact and possibility are recognized there is a hope of realization of the ideal of the ecumenical Church.

Discovering a "Higher Unity"

Then what does this term "necessary" mean in this connection? It means that the Christian faith in the Protestant sense is extremely personal . . . but not to say individualistic, as was said above. But here is the big question a Protestant has to reconsider. The fact that he has the right to believe what he thinks right does not necessarily give him the right to say good-bye to his neighbor, before he tries to have a discussion with him on the matter. *He has to keep standing in the very position where he has been standing, and yet he has to continue to discuss with his neighbor in the hope of attaining a higher unity, if possible, without mutual compromise.*

As Adolf Harnack pointed out, half a century ago, the so-called First Council of the Church held in Jerusalem, as Acts 15 shows, is an example, a positive illustration, of the possibility of attaining this "higher unity" as the result of discussion. As is well known, the Primitive Church had a risky problem in regard to the solution of the matter of circumcision of Gentile Christians. When the apostles and the leaders of the Church from both sides assembled in Jerusalem, there was a hot disputation. Each of the leaders spoke of his conviction on the matter. Finally James, the chairman in our sense, gave the concluding speech. This was unanimously accepted as the right conclusion. Thus in the letter to the Church of Antioch two important phrases were used, the one says "they had come to one accord" (v. 25), and the second "it seemed good to the Holy Spirit, and to us" (v. 28). This was the "higher unity" they attained after that hot disputation,

through the continual guidance of the Holy Spirit. Thus the Church was saved from fatal disruption.

This is the biblical and theological method of realizing the ideal of the ecumenical Church as based on the faith in the ONE CHURCH as the BODY OF CHRIST. "The minister Japan needs for the future" must be one, who can not only meet the critical challenge of Japan, but also understand the proper theological process of realizing the ideal of the ecumenical Church.

The Passing Pageant of Japan

Tokyo's population is reported to be 8,638,635 as of April 1, 1958. This is an increase 193,231 over 1957. The men numbered 4,458,959 and women 4,179,676. There are 96,146 more households or a total of 2,153,811 in the metropolitan area.

* * *

Japan's death rate decreased from approximately 15 per 1,000 in 1947 to 8 per 1,000 in 1956 or a drop of nearly 50%. Twenty years ago the average life expectancy was 47 years for men and 50 for women. Today the expectancy for men and women is 63 and 67 respectively.

* * *

According to a report issued by the National Police Agency, traffic accidents and deaths reached a post war high in 1957 with an average of 403 accidents and 21 deaths per day throughout Japan. There were 146,800 accidents and 7,500 deaths. Tokyo accounted for one-seventh of all accidents, or more than 22,000.

* * *

Consumption of liquor also reached an all-time high in 1957 with a per capita average of four gallons of sake for the year. The total for all "spirits" was 356,656,000 gallons according to a Tax Administration Agency report for the year ending February 28, 1958.

This article is included in this issue of JCQ because it is representative of the attitude of one segment of the missionaries in Japan—principally those who have, independent of the older established Christian churches, come in large numbers since the war and who hold a specific and more formal concept of evangelism. This article is significant when kept in balance with other articles in this issue and especially Dr. Drummond's keen analysis which follows it.

What's Wrong with the Japanese Pastor?*

KENNY JOSEPH

Tacked on the wall of my university room was this reminder: "Gripping not tolerated—constructive suggestions appreciated." In that spirit, I'd like to mention a few blind spots I've observed and offer some constructive suggestions to our fellow "laborers together with God." In the final analysis, after the last missionary has taken his last furlough, his work will be measured by the stern, pragmatic ruler, "Well, what do you have to show for it?"—which being interpreted means, "Who is left behind to carry on your work?"

Just recently, in speaking of the large number of evangelical missionaries in Japan, an Interboard official said, "The missionaries don't count . . . it's the pastors that count and we've got the pastors and the churches." And we *must* admit the pastors *do* count—for good or bad. So let's focus our attention on them at the risk of rushing in where angels fear to tread. T. J. Bach, TEAM's chairman emeritis says, "The first term missionary attempts to straighten out all the problems on the field; the second term tries to straighten out all the missionaries and pastors, and the third term finally gets around to straightening himself out."

Observations

Visiting theologians of various theological positions have given their first impressions of Japan's pastors: (*These are not intended as exact quotes, but as Japanese pastors interpreted them.*)

"The reason the church is so weak is because the pastor acts as if he doesn't personally do a thing, it just won't be done. The church is his little toy. The non-church movement has the right idea which the United Church (*Kyodan*) desperately needs."—Dr. Emil Brunner

"The Church will never grow until every active member is active. A well-organized layman's volunteer visitation program holds one of the keys to the anemic witness of the average Japanese church."—Bishop F. J. McConnell

"The curse of Japan's pastors is their feverish worship of the brain. This intellectual idolatry is a big reason why there is so little effective evangelism and personal soul-winning. According to Ephesians 4:11–13, the purpose of the church is a spiritual boot camp for Christian soldiers, not a place for the pastor to show off his knowledge of philosophy, Greek, Hebrew and the latest higher criticism."—Dr. Bob Jones Sr.

* See Contributor's page.

"The pastors have no vision for evangelism greater than their front porch. The church will never even hold it's own until it learns how to unite for city-wide and prefecture-wide evangelistic campaigns." —Dr. Lawrence Lacour.

"If you want to talk to the masses, the place to go in Japan is not the churches, but out on the street where they are. I felt the Japanese pastors considered themselves 'above' the Biblical pattern of going 'into the high-ways and by-ways' and compelling them to come in." —Dr. Donald Soper.

"The pastors seem to lack a real passion for souls that would drive them to sow in tears and reap in joy, in season and out of season. But while we point an accusing finger remember they are largely the product of their teachers, schools and books. Here is a grim reminder to the liberals that they reproduce after their kind spiritually." —Dr. John R. Rice.

Remember that all these criticisms could just as truthfully be leveled at Japan's missionary as well as her pastor. Each of these superficial first impressions by visiting dignitaries has some truth in it. However, we must probe deeper, and with the aid of resident pastors and missionaries, discover the cause not the symptom of the disease. Then we'll be ready to prescribe the remedy.

The Diagnosis

Here are seven reasons I've gathered from personal fellowship and service, side by side with 120 Japanese pastors from 33 different denominations over a seven year period as to why the national churches and pastors are seemingly powerless to even keep up with the birth-rate advance of Japan's 91 million people:

1. *The important morning worship service (when sometimes one-half of the audience is not saved) is invariably geared to the converted.* The public invitation to accept Christ as Saviour or unite with the church is studiously avoided like the plague. I've inwardly wept at the hundreds of beautiful opportunities thrown away every Sunday morning. Then, where there is an evening evangelistic service, usually the faithful prayer meeting crowd is on hand to hear a fiery evangelistic sermon. One problem: no sinners. Some young pastors have broken the web of custom and feature a two-barreled evangelistic worship service—with surprising results.

2. *The conviction-killing, hand-me-down custom of announcements and offering at the end of the sermon.* One pastor who finally got liberated from it believes it was imported by Continental missionaries with high state church or Anglican background where the "Bible reading" was the center of the program. At any rate, to move the announcements and offerings before the sermon clears the way for the sermon's logical conclusions: prayer, practical application, invitation, decision, benediction and then immediately the after-service. Great changes would occur; decisions would be made; many hungry, seeking hearts would find the Living Bread in a warm, spiritual atmosphere free from distractions.

3. *The equally abominable heresy of salvation by faith plus water.* Sometimes it seems to be almost blasphemy to refer to the date of one's conversion — giving the time when you humbly repented of your sins and personally received a pardon from Jesus Christ, your personal Saviour. Instead, you must recall the time, place and minister who sprinkled, or lead you in the baptismal waters. Until the new *Evangelical Ceremonial Handbook* was published by the Word of Life Press, every available book of ceremonies

had baptismal regeneration plainly written into it.

4. *The "Problem of the Back Door."* Why does one church lament that in two years, 300 people came in the front door—but 280 went out the back door? Because there is no well-integrated program geared to tapping the 90% of the spectators who simply listen to the sermon, putting in their 10 or 100 yen and call it quits until the next Sunday. The church has not yet discovered the reason for Communism's ready success: making every new seeker feel he's indispensable to the international cause, even though the task assigned to him is cleaning the *genkan* or folding newspapers or mimeographing propaganda.

5. *Painfully few pastors or believers habitually distribute gospel tracts on their own with no one pushing them to do it.* I must admit that of the 120 pastors I've worked with, only three or four did. Why? Is it the so-called reserve, or their war-time experience of penny-pinching and thrift which keeps them from wholesale tract distribution?

6. *The lackadaisical attitude of too many:* "Well, I invited them (by putting a hand-bill in the morning paper, or sending some high-school boys house to house); if they don't come, it's not my fault." This soon spreads like cancer to the congregation (water never rises above it's own level) especially after a sermon on "Quality, not Quantity," using Gideon's 300, not 30,000, as the text. Soon the persecuted-martyr-complex minority. "God bless us four and no more" attitude sets in and they forget the yearning heart of God who is more interested in the one lost sheep than the 99 in the fold. How soon we get used to the millions who are going to hell, forgetting that the churches, twin responsibility it to find, then feed the sheep, depopulating hell and filling heaven.

7. *The deadly silence and absolute disobedience in applying the Great Commission to the Japanese Church.* Why is there almost no virile foreign missionary vision, program or offerings? The excuses are all warmed over, stock answers that every missionary heard in his homeland, "Stay around here until everyone is a Christian, then you can go to the mission field—we've still got plenty of heathen in our own back yard." Japan's been plowing in her own back yard for 100 years, always receiving money, missionaries, theology. The left hand is always extended to receive, but the right hand is never extended to give. As one of Japan's first post-war Japanese missionaries to Formosa stated: "Until we begin to give—our prayers, money and men—to Asia's lost, God will not send revival and blessings and increase to us."

Prognosis

Of course the basic reason is and always will be spiritual, not material. And there in lies our biggest failure. We've made the trichotomy between methods, messages and the messengers too distinct. As E.M. Bounds exclaimed, "Men seek for better methods, God seeks for better men." The basic answer is a new baptism of divine vision, fervor and unction.

However, practically, must not two things be prayerfully considered?

1. A more effective example must be set by missionaries on some of these points, i.e., dare we not break the historical precedent and use the Sunday morning hour for direct evangelistic messages with an invitation?
2. Can we not in love challenge some of these points with our Japanese leaders? Can we not urge reconsideration of these methods in our training schools?

What is the outlook of the Japanese pastor toward the status of the Christian Church in Japan? What does the missionary think of Christianity's prospects? Recently a pastor gave expression to his views—somewhat on the pessimistic side. Here is the reaction of one missionary to his outlook.

A Missionary's Outlook

DR. RICHARD H. DRUMMOND

The Rev. Tameichiro Kanai is one of the ablest ministers of the older generation in the United Church of Christ in Japan (*Kyodan*). He is the president and leading figure of the Japan Biblical Seminary. He has long been noted for his personal devotional life and the spiritual emphasis of his ministry. The church of which he has been pastor for many years is the Ikebukuro Nishi Church in Tokyo. He is the author of the standard work in Japanese on the life and thought of Sadhu Sundar Singh and has translated a number of books by or about the great Indian Christian. The life and ministry of Pastor Kanai has had a profound influence not only on the Christian Church in Japan but also upon a very great number outside her formal bounds.

Pastor Kanai with his wide experience and spiritual sensitivity is of course keenly aware of the problems of Christian witness in Japan. Yet he is also aware of human factors and weaknesses and as a Japanese feels less hesitancy than a foreigner in speaking out sharply to those who he feels are not rousing themselves to the spiritual battle as he would have them do. It would seem that with such thoughts in mind Pastor Kanai has written the article to which I would like to draw attention.

A Pastor's Outlook

Pastor Kanai's article in the recent number of *The Christian Weekly* (Feb. 1, 1958) certainly demands our close attention. He is completely frank in his analysis and tries to clear away all pretenses from the eyes of his readers and co-laborers in the Lord's vineyard. He wants us to know exactly where we stand both relatively to other countries and absolutely as before our God. And on this basis he makes a ringing call for a spiritual ministry and a witness related to the everyday needs of common people. He cries out to the layman to make bold witness to his Lord out on the front lines of his place of work, his range of friends and in his own home.

Pastor Kanai gives *two* reasons in particular why the Christian Gospel in Japan has not penetrated into the ranks of the common people. *One* is that the Church has not given the matchless truth of divine revelation so that ordinary people can understand it. The Church has fallen into highbrow ways, into a kind of intellectual aristocraticism and has failed to proclaim the Gospel as a power for living. The *second* reason is that evangelism has become the exclusive function of the clergy. The laymen have come to be just an

approving voice or spectators on the side lines.

We can only thank Pastor Kanai for his prophetic witness. However, this writer feels that the strong words used in depicting the present situation, if left as they are, may lead to misunderstanding and unnecessary discouragement. Pastor Kanai says that while there are certain churches or individuals which are exceptions, on the whole the state of the church is at an extremely low level, its activity is at a standstill. Not only is there no progress; at certain points there is retrogression. Of all the goals set up for the end of the five year evangelism program commemorating the 100 years of Protestant Christianity in Japan, not one is in the process of realization. This is the statement of our record, says Pastor Kanai, to be made clear before God and man.

A Missionary's Reaction

Pastor Kanai's approach is actually a positive one and he proposes positive solutions. However, when we ask together with with him, "Why is this, O Lord?" we must do so with a serious effort to evaluate our work according to biblical standards. For one thing, *are we moderns aware of how much we evaluate men and work on the basis of numbers?* It is the virtue of democracy to let the majority rule; but democracy as a system cannot guarantee that the majority will always be right.

A careful analysis of the public ministry of our Lord shows that His popularity with the mass of the people registered very great changes in those three years. Yet he himself did not evaluate the success or failure of this work on the basis of the rise or fall of that popularity. His work was to do the will of Him who sent Him. According to this standard, the condemnation before Pilate was as successful as the acclamations of the crowds on the final entrance into Jerusalem. The death on the cross was as successful as the thronged healings at Capernaum.

Also, *a careful reading of the epistles of Paul fails to find any evaluation of his own or other's work by the mere numbers of converts gained.* In fact, in his letters Paul does not even seem to stress the word evangelism as we moderns do. He himself must proclaim the word of his Lord, but of others he asks for love of the brethren and obedience to God. He asks for the fruits of a life controlled and led by the Holy Spirit.

Our Lord told us to bear fruit and said that by our fruits we should be judged. The Bible makes it perfectly clear that these fruits are fruits of character, of a God-centered and God-directed life.

The Church in Light of Biblical Standards

Let us then examine the Church of Christ in Japan from this stand-point. Has it borne, does it bear fruit? We can say most emphatically that it has and does. Let us leave aside the matter of the enormous contributions of the Christian Church to Japanese life, the raised status of women, the care of orphans, widows, the blind and deaf and lepers, the sense of justice, the concept of monotheism, a host of other influences upon social, political and personal life. The question is now *does the Church produce men of*

godly character?

Recently the secretary for missionary personnel of the Presbyterian Church, U. S. A., visited Japan on a world-wide tour of countries wherein his church was cooperating in evangelism. He said that in no country was he so struck by the quality of the leaders of the Church as in Japan. He said they have the ability to lead and to initiate work. They have a level of intellectual maturity that would make it a delight to work with them.

In former generations, in spite of its small numbers in proportion to the total population, *the Japanese Church has astonished the world with the quality of men it has produced.* Masatsuna Okuno, Jo Nijima, Masahisa Uemura, Kanzo Uchimura, Gumpei Yamamuro are bright jewels in the crown of the universal church, men of faith, of courage, of power.

This writer has recently been reading in the works of contemporaries like Professors Takuo Matsumoto and Shoge Yamaya. These men and others like them are Christian scholars quite on a par with top scholars of any country in the world today. They have wide knowledge, a sophisticated maturity of mind and independence of judgment. Moreover, they have a soundness about their views which is based on genuine faith and personal character. There are fewer theological vagaries and moral extremes in the Kyodan today in spite of its composite make up than in many a church overseas. This solidity and steadiness is due among other things to the very real role the Bible plays in the life of the church and its members. This is the Christian Church, to be sure.

The Problems Being Confronted

It would be well to remind ourselves again of some of the problems that the Kyodan faces in attempting to evangelize Japan. For one thing the range of intellectual views and variety of religious positions that the Christian Church in Japan must confront and do battle with is certainly greater than in any country of Europe or America. There is, to be sure, a pagan world in the practical sense in those lands. It has vigor, but as yet it does not possess the intellectual variety that can be seen in Japan. In one sense *Japan receives the crossfire of intellectual and spiritual battles from both East and West, from past and present as almost no other country does.* Where can one find such a combination as various as the different forms of communism, capitalism, socialism and feudalism as they all contend for the political allegiance of the people? Where can one find such a vigorous conflict as in the medley of new religions and old Buddhism, primitive Shinto and sophisticated Confucianism (as an intellectual factor) and Christianity?

In one sense the hesitancy of the Japanese people to come to the Christian Church and faith is rooted deeply in the past and in the subconscious mind of the people. The 250 years of isolation with the constantly repeated refrain that Christianity is an evil religion, the signs in every town square or village market place threatening the Japanese believer with decapitation, the remembrance of the dreadful days of early persecution, subsisting perhaps subliminally as a community memory of shuddering horror, the fact that the persecutions of the recent Pacific War are only 12 or 13 years in the past, the awareness, perhaps unconscious, that a change in the political situation may bring who

knows what consequences upon the Christians, all these factors combine to make, as we say in Japanese, the threshold of the Church high and hard to cross over.

The Roots Go Deep

We have a host of sympathizers all over the land. The Bible is being read to an unprecedented degree. Yet *it still costs to stand up and be counted as a Christian in Japan*. Let us never forget that small though the number is, we have a race of heroes in the Christian Church in Japan.

Let us then reevaluate our work. Let us try new methods and approaches. Let us be frank and criticize ourselves with utter candor. Yet let us not castigate ourselves for factors which lie beyond our power, humanly speaking, to alter. The times and the seasons are in the Lord's hands. Ultimately, our responsibility is not to convert but to witness. Some one recently, in speaking of the ultimate of patience, has referred to the patience of the Roman Catholic Church. That Church's methods of evangelism over the centuries have certainly not been above reproach, but it does know how to wait. We have evidence in our own Kanagawa Prefecture that they are sending roots down deeply.

Let us, then, learn how to wait with cheerfulness and hope. Let us continue our witness with boldness and originality. But above all let us trust in our God, the Lord of all men and nations, to bring to pass in His own time the deep longing of our hearts, that this Japanese people may be saved.

That Little Extra Letter

JCQ is still plagued by an undue number of typographical errors, some serious, some humorous, some inconsequential, some explainable, some inexcusable. For these a word of apology is due our readers and with it the assurance that the staff is trying its best to cope with this situation made all the more difficult by the fact that our printers do not all read and understand English.

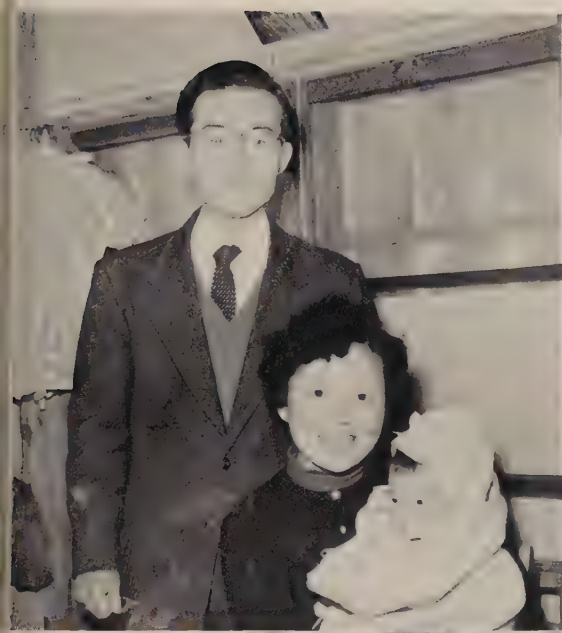
The misprint to top all misprints crept into the last issue in spite of having been corrected in the very first proof-reading. On page 132 of the April issue in the Editor's own survey, "The Christian Missionary Looks at other Religions," in the section sub-titled "Conclusions" a little uninvited "h" slipped in. The Editor wrote: "There would appear to be some obvious conclusions that can be drawn from such a survey that are worth noting." You guessed it (and probably noticed it, too)! The printer added an "h" and the sentence became "conclusions that . . . are worth nothing." The Editor, as some have suggested, was not being unreservedly honest—he believes that the conclusions enumerated *are worth noting*.

A VISIT WITH THE JAPANESE PASTOR

PAUL TANIS

Rev. Nobuiku Umezawa and his wife and young daughter, who was born in February 1958. This very happy family is serving the Futatsubashi Church which is located in a rural area about 12 miles west of Yokohama.

The church was started as a "daughter" church of the Uehara Church in Yokohama. The building is adequate for the worship services but is becoming too small for the kindergarten. Surrounding the church is more than 600 tsubo of land. At the time of building it seemed that the church was quite isolated, but within the last year many apartments



have been built in the neighborhood of the church and have opened up a great future. "Home meetings" are being held in these apartment buildings and in the housing developments with a great deal of success and promise for the future of the church and its program.

Rev. Umezawa is a studious minister. He reads English well, uses his Greek constantly, and is interested in preaching sermons which open the Word of God clearly and accurately. You will notice that he has a map of his area above his desk and aims to serve his locality to the best of his ability.





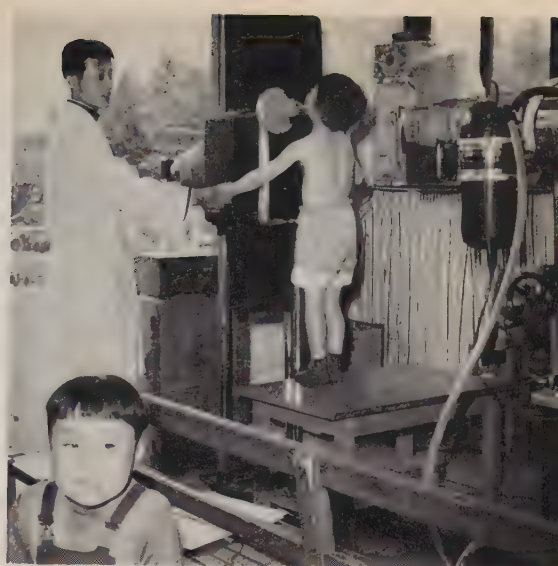
Even though this man is a “*sen-sei*” he is not afraid of doing odd jobs and menial tasks. We see him here putting up a screen (being aided by a couple of his neighborhood youngsters) for an audio-visual evangelistic service.

Before the film (*King of Kings*) began, Rev. Umezawa led the people in a number of hymns and in prayer.

At the door of the church a lady greets the people as they enter. They are welcomed into the church, given a tract, and, as much as possible, they are made to feel at home.



The average attendance at the Sunday morning church service is about 20 people. This picture shows the beginning of the crowd that attended a showing of the *King of Kings*. The church eventually filled entirely. This shows the potential of audio-visual evangelism if used properly.



The kindergarten at the Futatsubashi church numbers 40 at the present time. The plan for next year is that they enroll 60 children. In a private survey on the part of Rev. Umezawa he found that the majority of his present church members did at one time attend a church kindergarten and feels that kindergartens, if used wisely, can be a great aid to the church in reaching the people of the community for Christ.

One of the projects of the kindergarten is the taking of X-rays once a year. Each child contributes ¥50 and the technicians bring the X-ray machines to the church. The young boy is crying because he thinks the men in white coats are going to give "shots" to each of them.

Mrs. Umezawa, a registered nurse, is most active in the activities of the church. Here we see her as she gives directions to the children.

The children play games, of course, but the spiritual side is far from neglected. They are faithfully taught to sing hymns and are taught stories about Jesus. It is the hope and prayer of Rev. and Mrs. Umezawa that these young children may grow up in the fear and knowledge of the one true God and of the Lord Jesus Christ.





The Futatsubashi Church is located near one of the U.S. military bases. Many of the young men are marrying Japanese girls and many of these girls know absolutely nothing about the Christian faith. Mrs. Umezawa has been carrying on a Bible Class for almost a year, teaching these girls the truths of God. She has considered many subjects with the girls such as Sin and Salvation, the Lord's Prayer, Faith, The Christian Faith and our Daily Life. A number of these girls have become regular members at local churches. The hope is that a majority of these Bible Class members may come to know the Lord and go to America as Christian wives.

One of the advantages of living close to military establishments is the fact that the women of the chapels enjoy visiting the local churches and kindergartens. Usually they take along bags of candy and a number of toys for the kindergarten children. This kind of Christian fellowship is valuable and brings the Christians of both countries very close together.



Photos for Peace

JCQ invites its readers to create the next *Photo Feature* for the October Issue which will be built around the theme of *Japanese Christians and the Peace Movement*. Send in your photos (not too small) which you think illustrate the longing of the Japanese for a world at peace. Write your own captions and tell why you think your photo is appropriate. JCQ will publish the best selection in the next issue. Deadline: August 15.

A graph or chart while easily misleading can be, properly read, a very helpful aid in understanding a given situation. With this in mind JCQ has prepared this simple Graphic Survey of the Churches of Japan and annotates it with these few observations.

The Churches of Japan

A Graphic Survey

The Christian movement in Japan is a comparatively small movement, numerically speaking. Roman Catholics report (1958 *Catholic Year Book*) 693 churches, 241,745 adherents, 332 Japanese priests, 1,095 foreign priests, 2,842 Japanese Sisters and 1,065 foreign Sisters. The 1958 Christian Year Book (*Kirisutokyo Nenkan*) reports 2,800 protestant churches, 1,512 preaching places, 255,817 members, 2,359 ordained ministers, and 1,400 missionaries. *ICQ* on the next two pages presents a break-down of the statistics for thirteen of the larger protestant groups in graphic format. These statistics are based on reports submitted by the organizations themselves to the National Christian Council (all of the groups are not related to NCC) and appear in the *Report of the Eleventh General Meeting of the National Christian Council*. It will be immediately noticed that if these figures are totaled they will not match the figures quoted above from the *Year Book* nor, in some cases, other denominational statistics appearing in the *Year Book*. Statistics are extremely elusive in Japan. A reliable statistical survey of the total Christian movement is very much needed. As noted in the last issue of *JCQ* the statistics reported by the Japanese Government in their official publication (*Religious Year Book*) do not match those given by Christian organizations themselves. Lacking any absolutely reliable source of statistics *JCQ* has selected these NCC statistics and presents them as *indicative* of the present situation.

The accompanying graph has several interesting points that should be especially noted:
































































































































































































































































































































































































































































The United Church of Christ is by far the largest denomination in Japan both in number of congregations and church membership. This is roughly 68% of Japan's Protestants and 34% of all of Japan's Christians not including the Non-Church (*Mukyokai*) which is estimated to have between 50,000 to 100,000 followers but, since no regular membership is maintained, can not be accurately reported. The United Church has as many ministers as most of the other denominations considered together but less than one-third (about 28%) of Japan's protestant missionaries.*

Other denominations, the Orthodox Church (*Harisuto Kyokai*) for example, with almost no foreign workers and a limited number of ordained ministers claims a relatively large constituency. The Spirit of Jesus Church, the Japan Jesus Christ *Kyodan*, and the Japan

* The *Japan Harvest*, organ of The Evangelical Missionary Association in Japan in a "Pastor-Missionary Survey-'57-58" published in the Fall of 1957 (Vol. 5, no. 4) reports 1,912 Protestant missionaries in Japan as against figures closer to 1,400 in several other publications. On page 59 of the same issue the *Harvest* claims there are 2,400 Protestant missionaries in Japan. The Graphic Survey on the next page lists 129 TEAM missionaries on the basis of *Harvest* statistics as compared to 24 missionaries reported to NCC by TEAM's related Japanese body.

CHURCHES of JAPAN

19

日本 基 督 教 団	                                                                                                                371 Missionaries The United Church of Christ
正 教 会 教 団 日 本 ハ リ ス ト ス	  99 Churches                             34,659 Members   65 Japanese Ministers   3 Missionaries Orthodox
日 本 聖 公 会	                            249 Churches                             39,754 Members                             331 Japanese Ministers   75 Missionaries Episcopal
イ エ ス 之 御 霊 教 団	                            56 Churches                             28,176 Members                             71 Japanese Ministers Spirit of Jesus Church
日 本 バ プ テ ス ト 盟 連	                            64 Churches                             10,495 Members                             90 Japanese Ministers                             102 Missionaries Japan Baptist Convention
日 本 救 世 軍	                  

A Graphic Survey

58

1,225 Churches



172,166 Members



2,171 Japanese Ministers

日本
アセンブリ
オブ・ゴッド
教団



60 Churches



4,811 Members



93 Japanese Ministers



39 Missionaries

Assembly of God Kyodan

日本
キリスト
イエス
教団



48 Churches



4,185 Members



94 Japanese Ministers

Japan Jesus Christ Kyodan

日本
アドベント
セブンスデー
連合伝道部会



44 Churches



3,664 Members



206 Japanese Ministers

?

Seventh Day Adventist

日本
ナザレン
教団



44 Churches



2,924 Members



66 Japanese Ministers



12 Missionaries

Japan Nazarene Kyodan

日本
エバンゼリカル
アライアンス
ミッション



46 Churches



2,550 Members



34 Japanese Ministers



129 Missionaries

The Evangelical Alliance Mission

KEY



= 50 Churches



= 5000 Members



= 50 Japanese Ministers



= Women Ministers



= 50 Missionaries



= Women Missionaries

そ
の
他



355 Churches



25,823 Members



288 Japanese Ministers



377 Missionaries

All Others

Nazarene *Kyodan*, would be of this group.

In contrast some groups reporting large missionary staffs have, comparatively speaking, very small constituencies. Many of the independent mission groups such as The Evangelical Missionary Alliance (TEAM) would be in this category and the Japan Baptist Convention, related to the Southern Baptist Convention in the United States, would be perhaps the largest denominational organization of this type. The Japan Baptist Convention has a ratio of approximately one missionary to one hundred church members as against the United Church ratio of one missionary to about 464 members, and the Orthodox ratio of one to more than 11,000. TEAM has a ratio of roughly one missionary to eight members.

On the basis of the reports made by the various denominations the following interesting ratios and averages can be noted:

Average membership of local church (50 denominations):		139
Ratio of ministers to churches:	1.7	: 1
Ratio of ministers to missionaries:	3.8	: 1
Men ministers, missionaries	6.6	: 1
Women ministers, missionaries	1.7	: 1
Ratio of men to women in ministry:	20	: 7 (approximately 3:1)

Two extremely unusual facts are highlighted in these figures. First, the fact that while Japan has pastorless churches the number of ordained ministers outnumbers the total number of churches. Indeed, Japan has almost two ordained ministers for each local church! Second, contrary to what the popular expectation might be, Japan has a large number of ordained women ministers. This is all the more remarkable in view of the place traditionally accorded women in Japanese society. The number of women ministers is especially high in the more indigenous churches with small or no missionary staff such as the Spirit of Jesus Church and the Jesus Christ *Kyodan*. The Salvation Army and the Seventh Day Adventist groups also have an unusually high percentage of women ministers.

Rash generalizations on the basis of any of these interesting statistics could, of course, not be justified. No valid conclusion, in fact, can be drawn simply on the basis of missionary-minister-constituency statistics. Such figures are *not* an index to effectiveness or evangelistic potential. The reason why some groups are growing and other are not—the explanation for the size of one group as compared with that of another—these reasons must be sought elsewhere than in a pattern of missionary-minister ratios. There would appear to be, however, valid questions raised by these statistics which bear investigation and prayerful consideration. Among these would be:

What accounts for the apparent growth of churches without missionary assistance and the smallness of groups where missionaries outnumber pastors?

What accounts for the large number of ministers who are obviously not serving churches?

Why can adequate and reliable statistical records not be made available for a movement as small as the one in Japan?

Readers of *JCQ* may have other questions. The answers may not be readily forthcoming but *JCQ* is bold to suggest that sooner or later someone must try to answer.

General Religious Statistics

The following statistics are taken from the Ministry of Education's Religions Year Book which is just off the press.

SHINTO		BUDDHISM		CHRISTIANITY	
Shrines	80,741	Temples	74,102	Churches	3,767
Churches	24,284	Churches	5,591	Preaching centers	1,239
Preaching centers	10,752	Preaching centers	10,366		
Total	115,777	Total	90,059	Total	5,006
Priests	182,904	Priests	127,580	Clergy	11,328
Adherents	79,221,216	Adherents	39,720,884	Adherents	576,202

(A detailed breakdown and critical analysis of these statistics will be made in the next issue of the Quarterly.)

Catholic Statistics

The following statistics for the Catholic Church in Japan for the year 1957 are taken from the 1958 Catholic Year Book.

Churches		Schools		Social Welfare Work	
				Hospitals	21
Churches	693	Graduate Schools	2	Sanitaria	8
Catholics	241,745	Universities	6	Dispensaries	21
Increase	14,706	Junior Colleges	14	Homes for aged	11
Catechumens	17,177	High Schools	76	Orphanages	55
Baptisms-adults	10,581	Middle Schools	81	Nurseries	78
Baptisms-infants	6,530	Primary Schools	48	Baby Homes	17
Priests-Japanese	332	Special Schools	24	Asylums (Feeble Minded)	2
Priests-foreign	1,095	Kindergartens	333	Work Shops	4
Sisters-Japanese	2,842	Total	584	Detention Homes	2
Sisters-foreign	1,065	Total enrollment	120,552	Nurses Training schools	2
				Homes for Mothers	1
				Others	5
				Total	227

Here is the third in a series of JCQ articles designed to introduce its readers to Japanese writers of significance to the Christian movement. This issue we present a writer who, while not a baptized Christian has been profoundly influenced by the Bible and, in turn, had a wide influence in Japanese literature.

The Consciousness of Sin in Osamu Dazai

TOMOTSUNE YANAGIDA

Translated by *Dr. UKICHI KAWAGUCHI*

Osamu Dazai ended his life in a river with a woman in June, 1948. He was not yet thirty-nine years old. The blow which many of us felt at that time is still fresh in our memory but we have gradually come to understand him as a writer fairly well and accurately. We attempted to seize him with our hands and we were burnt. The pain of the burn deranged our eyes so that we could not look at him correctly, but this is abating little by little. However, if we become too accustomed to Dazai's works, and evaluate them lightly, we are bound to be painfully burnt again.

"We cannot cut off Osamu Dazai from our youth. We have lived through the bewildered days after the war, relying only on him. We staked our life on him," stated Takeo Okuno, a literary critic, in an article on Osamu Dazai. Takeo Okuno was born in 1926, so he was twenty two when Osamu Dazai passed away. This statement of Takeo Okuno who lived through the post-war years of bewilderment, depending only on Osamu Dazai, is not an exaggeration. It seemed to Takeo Okuno that, while all other writers had missed the real way of life, only Osamu Dazai was living in the way a true human being should live. Of course we cannot summarily say off hand what sort of life is the true human way of living; but the young Okuno could not doubt that in the way of life shown in the writings of Dazai these the things desperately concerned with *real* human nature. The fact is that many a time we attempt to evade the pain we feel reading Dazai and yet we are drawn back to his works for the same reason stated by Okuno.

Osamu Dazai is not a great writer. He cannot be compared with such writers as Soseki Natsume, Ogai Mori, Toson Shimazaki and Junichiro Tanizaki. But in Dazai there is something not found in Soseki and Ogai. The people who have read Dazai cannot forget him. Dazai's works pierce into the flesh of our hearts like a thorn. If we try to pull it out forcibly it causes our hearts to bleed. Why do his works pierce into our hearts? It is because Dazai suffered more intensely than any other Japanese writer with the problems of sin.

"When Jesus was crucified, the pure white undergarment which was taken off from him was wholly seamless from top to bottom. It was so rare a garment that, it is said in the Bible, the Roman soldiers heaved a sigh over its sublimity and elegancy. Dear

wife! I am not Jesus. I am simply a poor weakling among men, suffering daily in this way. When the time comes for me to die, I do not ask for a seamless garment but would you simply make a pair of white calico pants and put them on me?" Dazai wrote this short piece for the *Asahi* Newspaper in the fall of 1947, just seven months before his death, under the title "A Little Wish." The reason Dazai used the Japanese expression *Shoshi*, especially the character *Shi*, meaning mind or will, was because he wanted to express something which lay in his innermost heart as a feeling or a wish that could not be gotten rid of and yet that he wanted to express. In the above expression there is more than a wish, rather a cry of appeal, inexpressibly pathetic, in tone. Through this, as if it were a tiny window, we are enabled to look into the kind of world of the spirit in which Dazai was then living.

Dazai and the Bible

In the above article the word "the Bible" is used. How did he read the Bible? What connection is there between his reading of the Bible and his consciousness of sin? In his work *Human Lost* published in 1936, there is the following paragraph:

The history of Japanese literature has been most distinctly divided as never before into two periods by the one book, the Bible. It took me three years to read through to the twenty eighth chapter of the Gospel according to Matthew. Mark, Luke, John. Oh! when can I flap my wings to the Gospel of John?

In the spring of one year Dazai was operated on for appendicitis at a certain surgical hospital, but the need for the operation was recognized too late and the delay led to peritonitis. In order to alleviate the pain of it, he used pavinal. As a result of the use of this medicine, Dazai came to suffer severely from toxicosis.

"None would take notice of me now. A year after I moved to Funabashi, I was taken in an automobile to a certain hospital in Itabashi-Ku in Tokyo. Then I awoke from one night's sleep, I found myself in a room of the hospital for mental diseases." A month's stay in the hospital gave Dazai an inexpressible shock. The work he began to write the night after he left the hospital was named by him *Lost Man*. It is a gruesome work but we can not overlook the above words in it.

That the history of Japanese literature is clearly divided into two periods by the one book, the Bible, is clearly an exaggeration. None of the historians of Japanese literature recognizes this. But Dazai himself was so influenced by the Bible that he had to say what he did about it. By reading the Bible Dazai at least must have felt that his life was divided into two periods, namely, the time when he had not read the Bible and the time after he had read it. There was no writer before him who had read the Bible as seriously and earnestly as did Dazai. Because of the lack of space, it is difficult to present evidence of this fact. Though such evidence is not presented, we can detect it in Dazai's writings.

Dazai's Family Background

A large element of the suffering of Dazai has been attributed by many to his parents and family. The fact that the family has been an unhappy burden for Japanese writers has been clearly shown in the works produced since the beginning of the Meiji Era. But for Dazai "family" was "an evil" rather than a "burden."

The Tsushima family (in which Dazai was born—Osamu Dazai is his pen name, his real name being Shuji Tsushima) was commonly called "Yamagen," a famous land-owner in the prefecture and, especially in those days, the family was in most comfortable circumstances. His father, Genemon, was an active man and a leader in the community, a member of the House of Representatives at one time and at another time, a member of the House of Councillors. His father was 39 and his mother was 37 in 1909 when Dazai was born. Among his older brothers, the eldest Soichiro and the next Kinzaburo died young. The three older brothers were Bunji 12, Eiji 9, and Keiji 7. Beside these there were four older sisters, Tama 21, Toshi 16, Ai 6, Kyo 4. Aside from these brothers and sisters, there were his great grand-mother Sayo 69, his grand-mother 53, an aunt Kie 31 and her four daughters and the servants. This made a large family of some 30 persons.

When we consider under what condition such a large local family with thirty members lived and as to what feelings controlled it, we can fully realize how the youthful soul of Dazai must have received "gloomy" inprints on it.

In my country home, ten of us in the family sat in two rows before small low individual dining trays and ate our meals facing each other—being the youngest I sat in the lowest seat. The room where we took our meals was dark even at noon. At meals not a word was said—we ate silently. Such an atmosphere as this in the home made me feel chilly and gloomy.

(*Lost Man*)

In these words of Dazai, the cold heatless aspect of the Tsushima family is symbolically described. The authority of the head of the house was absolute and there was a clear-cut distinction between the member of his family on one hand and the student-servants, male-servants and the maids on the other. Under such conditions human feelings were being distorted and this was easily sensed by the sensitive Dazai. In his *Reminiscences*, Dazai describes a scene in which a student-servant was sitting in a totally dark "counting" room, projecting movie pictures about the size of match boxes on the paper sliding door enjoying these stealthily. Dazai as a child belonging on the side of master of the household could not have failed to seize and retain the lonely, forlorn spirit of the student-servant.

When I was in the fourth or fifth grade at the primary school, I heard from my next older brother the idea of democracy . . . I was faint-heartedly stirred by the idea. And in the summer I helped the male servants cutting the weeds in the yard and in winter helped them sweep the snow off the roof of the house. In this way I tried to teach them the idea of democracy.

(*Reminiscences*)

But he soon had to realize that his helping the servants proved useless and it was not gladly accepted by them. Thus a consciousness of despondency and a sense of futility commenced to develop in Dazai's mind.

Dazai and Communism

The 3-15 (March 15, 1928) and 4-16 (April 16, 1928) Incidents were followed by a large-scale persecution of Communists. In those years Dazai was a student at the Hirosaki Higher School and was greatly moved by Communistic ideas. In 1930, upon his graduation from this school he entered Tokyo University as a student of French literature, but he practically gave up his study of literature and engaged himself in the illegal Communist movement, continuing in it until the summer of 1932.

In calling to mind the works of Dazai it gives a strange feeling to know that in one period of his youth he was a Communist. Constrasting him with such Communist writers as Shigeharu Nakano, Fusao Hayashi, Kenji Miyamoto and others, it must be said that Dazai has few resemblances to them. Dazai separated himself from the Communist movement by surrendering himself to the prosecutor's office. He was infected with this thinking only during one period of his life as if it were something like measles. For Dazai Communism did not mean politics but ethics, it was not a social question, but rather a psychological problem. It was not the feeling of inferiority entertained by the poor toward the rich, or by the laborers toward the capitalists; rather the inferiority complex of the farmer toward the land-owner and of the servant toward the master, and in coming in close contact with this inferiority complex, Dazai was keenly pricked in his heart. The fact that he belonged to the class which caused such an inferiority complex made him feel remorseful and drove him into the Communist movement. It was not the "people" that he was fighting but perhaps more to make atonement for the guilt he felt so deeply. So it was quite natural that, while engaged in the Communist movement, he gradually fell into a state of mental agony and suffocation.

I really feel that socialism is, after all, right and that its age has at length come with Prime Minister Katayama assuming the leadership of Japan. It is a matter for joy and yet I must live the same life as in the past, nay, I will have to live more miserably than before. When I think of my misfortunes, I do not feel sentimental but somehow I have to realize clearly that now-a-days there will be no more happiness in my life.

(The Former Half of My Life, 1947)

Why Dazai had to live a more miserable life than formerly is stated in a paragraph a little before the above words.

I am now literally living in a hovel, a totally dilapidated house. I, too, of course, want to live in a decent house. At times I feel sorry for my children. Yet some way or the other I cannot make myself live in a good house. It is not due to any proletarian consciousness or to proletarian ideology; I am not drawn by any such things; rather it is because I am obstinately possessed

by the teaching of Jesus Christ, "You shall love your neighbor as yourself"

This portion of the above work is very valuable for understanding the direction of Dazai's thought. *For him Communist meant to be an ally of the poor and the unfortunate and nothing else. It was love in action.* He stubbornly attempted to put into action *literally* the teaching "You shall love your neighbor as yourself." In this one point the bleeding misfortunes and tragedies in Dazai's life are, I think, symptomatically epitomized.

When he decided to leave the Communist movement and surrender himself to the authorities, Dazai had one great reason for it. It was neither his doubt nor his sense of the utter lack of Communism (there might have been such) but it was the sad fact of the uncharitable nature of his wife, Hatsuyo. She was formerly a *geisha* in Aomori whom Dazai came to know during his school days at the Hirosaki Higher School. After going through various sinuosities, they came to live together in 1937. It was no doubt for Dazai also a genuinely happy period in his life. In early summer of 1938, he by chance came to know the secret of Hatsuyo's past life. He felt as though he had been thrown to the bottom of a precipice.

I felt no hatred or indignation, he said, toward, the deception of Hatsuyo I rather pitied her for her confession. I wanted to caress her. I had only regret over the matter; I hated myself. I wished to crush the figure of my life with a club. It became unbearable for me. I surrendered myself to the authorities.

(*Eight Views of Tokyo.*)

For Dazai Communism was not simply a question of principles or ideas: It was his distrust of men that fundamentally changed his whole life. This crisis was a turning point in his life and Dazai's new, strenuous literary life began. The various pieces in his *Closing Years*, published as the volume of his published as the first volume of his published works, were written in this period. About the time his *Closing Years* was published in June 1936, Dazai, as stated above, was suffering terribly from the papinal toxicosis. In Oct. 1935 he was hospitalized in the hospital for mental diseases in Itabashi. After he left the hospital he wrote *Lost Man*. Quite unfortunately, while he was in the hospital, his wife Hatsuyo committed a new blunder and "on hearing of it, I was almost suffocated" (*Eight Views of Tokyo*). Dazai went with Hatsuyo to the Minakami Hot Springs in Joshu. He attempted to hang himself on a hill behind the Spring but it ended unsuccessfully. Upon his return to Tokyo, Dazai parted with Hatsuyo. (Details of this are written in his work, *The Abandoning an Old Woman*.)

Dazai's Confused Morals

His ten years with Hatsuyo Koyama give us a picture of the whole of Dazai's manner of life. "Shall we die? Let us die together. Even God will forgive us." (*op. cit.*) This misfortune of Dazai led him gradually to express himself in tones appealing to God. When Dazai became, after the war, a popular writer, at once sound-minded people generally pointed the deteriorating aspect of his literature and frowned upon it. His relations with women in his private life especially became the focus of adverse criticism. In spite

of the fact that Dazai was married and the father of three children, in 1947 he had a child named Haruko by his lover, Shizuko Ota. Moreover, when he died in June 1948, he was living with another woman named Tomie Yamazaki. I do not wish to defend Dazai on these points, indeed, I feel that they cannot be defended, and yet when I consider the ten years of his genuinely sincere life with Hatsuyo Koyama, I cannot think of him simply as a debauchee or merely a philogynist. What does it mean to love a person? There is, to be sure a great distortion in Dazai. But when I seek to discover where in the world this distortion of his comes from, I feel like I am bumping against a blank wall and words fail me.

In 1948 Dazai wrote a short sketch called *The Entertaining Lady*. It is not necessarily an excellent work and yet it is one of his productions which is like a thorn that pierces into one's flesh and cannot be easily pulled out. It tells about a widow who had escaped the calamities of the war and happened accidentally to meet a friend of her dead husband. She sympathized with his miserable life due to the war calamities and took him to her home and entertained him. The man became accustomed to her kindness and never showed signs of leaving her house. Moreover his associates often visited him and made her work for them. As result of her fatigue from over entertaining them, she expectorates blood and comes even to the point of complete collapse. Even then she would not refuse nor stop entertaining them. So the story runs. It is a work in which Dazai's idea is bluntly expressed. The maid servant Ume after being angry at her madam's goodness and continuously reviling her guests, at last became dumfounded at the tremendous tenderness of the lady and realized for the first time in her life that there was *something* noble in a person that is not possessed by other animals. So the maid buys provisions at a market and aids her madam in entertaining her guests. So ends the story. It appears that Dazai was thinking that one should deny one's self to the extent as shown by the *Entertaining Lady* and love one's neighbor. To Dazai the act of a person who is said to love his neighbor not by denying himself but holding to himself is not worthy of the name love.

Here we can point out an error in Dazai's thinking. Dazai himself would not refuse to accept this point of criticism. But Dazai as he was then could not help but entertain people as the *Entertaining Lady*. Should he put a brake on himself and not continue to do so, he would be disgusted with himself. Here Dazai's ethics (or it is closer to his faith rather than to his thought?) is revealed.

A work entitled *The Father* written in 1947 has the same theme. In the beginning of it there is quoted Genesis 22:7—"Father" said Isaac to Abraham. "Here I am, my son" he responded. Dazai tells of a father, leaving his wife and children in poverty, drinking at a pot-house with a stranger, a middle-aged newspaper editor. Dazai writes about him thus: "The father is musing for the sake of justice (right). He is making merry with infernal pains at the risk of his life. Dazai compares this father to Abraham who was about to offer Isaac to Jehovah. *The Entertaining Lady* and *Father* can be said, if we desire, to present a fool who almost has a split personality. But if any person puts forth his effort for the sake of others by really and sincerely denying himself, would

he go to such an extent? To forsake oneself for the sake of one's wife and children could not be considered a real denial of one's self. If there is a joy in such a forsaking, it is already rewarded; but it cannot be deemed "righteous." Yet it is neither a joy nor a satisfaction; it is almost vain and meaningless. It is at the point where one is tormented with hellish pains that "righteousness" first appears. So does Dazai play with "righteousness."

Dazai dies with a woman named Tomie Yamazaki, but it gave him nor joy. It had almost no meaning for him; he almost considered it a comedy that he could so calmly give himself for Tomie. Because Dazai had a furiously burning love for his wife (this is shown in his posthumous work), he could forsake her without a bit of pain or anxiety and go and die with Tomie. It is indeed a mysterious logic; but it is not incomprehensible. Facing this abnormal writer and his normal works, I feel in the innermost depth of my heart that there is something that moves and responds to Dazai's thought; and the thorn which pierces into one's spirit cannot easily be extracted.

Concluding Observations

Dazai is a weakling, a coward and thoroughly effeminate. We gradually become unable to put up with him; he becomes unbearable to us. But to say "unbearable" means that the sphere wherein we stand has begun to shake. Each of us has his own "self" and to protect "self" none of us allows any one else to infringe upon it. On the basis of our agreement mutually to recognize "one another" stands our ordinal "society." But if we stand back a step and examine this "agreement" minutely, would it not after all consist only of ugly egoisms trying to save their own hides?

The Japanese youth during the War had their souls completely crushed at the roots. Therefore they do not, like the people of forty or fifty years of age, rebel at Dazai, for they feel in the depths of their hearts the disgusting abominableness of just holding on to mere "selves."

Dazai just before his death wrote *Lost Man*. It is a work written by squeezing out, as it were, the last drop of his life-blood. In that work, he is challenging his "enemy."

Illegality! It was faintly enjoyable to me. It was rather comfortable to me. The legality of ordinary society is, on the contrary, a dreadful thing (I feel the premonitions of its unfathomable strength). It resorts to all sorts of devices which are incomprehensible. I cannot sit in its windowless, chilling-to-the-core-room. Though the outside of such a society were a sea of illegality, I would rather jump into it and swim therein till I die at last. That seems more comfortable to me.

(*Human Lost.*)

If we comprehended simply and honestly what Dazai is attempting to say here, we can see that the things in society are, as he says, "evil," they can be said to lie concealed under the cover of lawfulness. After suffering through the remorseful shadiness of his view of the so-called legality in our ordinary society as being "evil."

There is a word, 'outcast.' In human society this word is used in pointing to the miserable defeatist and the corrupt person. I myself have felt from

my birth to be an outcast, a ruined person. So whenever I meet anyone who is pointed at as an outcast, I invariably become tender-hearted toward such a person. And this tender-heartedness of mine was enrapturing tender-heartedness in me. (Lost Man*)

This tender-heartendness of Dazai might be connected with that of Jesus which he showed to the sinful woman who sobbingly anointed his feet with costly ointment when he was eating in the Pharisee's house; the story of the ninety-nine safe and the one lost sheep, of the Prodigal Son, of the woman taken in adultery in which it is recorded that Jesus said: "Let him who is without sin among you be the first to throw a stone at her. And once more he bent down and wrote with his finger on the ground." That stories such as these penetrated into the bones and sinews of Dazai can easily be imagined by us. In this sense he was one of the followers of Jesus.

And yet Dazai could not be considered a "saved man" by Christianity. He left his wife and children and committed a double suicide with another woman. Whatever specific reasons there were, that can in no way be deemed an act of a Christian believer. His *Lost Man* is an unbearably gloomy novel. It is Dazai's daring work, challenging the last battle in his life. But it is after all a book of defeat. There is no gleam of victory anywhere in it.

If we are enchanted by the literary art of Dazai's work and remain there, enjoying ourselves, then his writings would become a bad literature for us. Dazai went to the full length of his life but there he was exhausted and fell. It was, however, not that Dazai's strength was weak, it was because his enemy was too severe for him. We must boldly acknowledge that his fight finally ended in defeat. Should we shed tears over the beautiful melody of the song of his defeat, it would not be what Dazai wanted. He was a most serious fighter in life.

I feel that in my writing I disclose all the usual literary tricks. In a work entitled *Nyozegamon*,** the things written in it are generally speaking, foolish; but I am publishing them not for the purpose of attacking any particular individual but of fighting against the things that are Anti-Christ. (*Nyozegamon*)

What is meant by "Anti-Christ" can easily be perceived by reading through the above work. To be sure, the idea of "Anti-Christ" is not merely in this work; in the entire work of Dazai, we can distinctly point out what a fierce fighter he was against the things he considered "Anti-Christ."

The significance of reading Dazai's writings is to be realized by standing at the spot where he ended his life and, taking hold of the weapon he left, marching valiantly against his enemy.

* *Human Lost* and *Lost Man* are different stories. *Human Lost* was published in 1937 with this English title. *Lost Man* which was published in 1948 means the same thing but this time with a Japanese title "人間失格."

** A phrase from a Buddhist text meaning "Thus I've heard." Dazai's work of this title is a series of Essays.

This summer will bring various international groups to Japan for a wide range of purposes. It is inevitable that some misunderstanding and a great deal of mis-information will result. This article faces the question of Christian participation in, and attitudes toward, the forthcoming meetings concerned with the A and H bomb issue.

The Christian Education Convention and Nuclear Tests

PAUL PEACHEY

The World Convention on Christian Education, scheduled to meet in Tokyo in August, will find itself in the crossfire of the international nuclear weapons controversy. During this same month, Tokyo once more is to become the focus of protest against nuclear tests. Early in August the Japan Council Against A and H Bombs expects to hold its fourth annual convention, to be followed a week later by an international convention. The latter event is being timed to enable delegates to the Christian education convention to attend, and efforts are being made to secure their participation.

The Japan Council Against A and H Bombs

The Japan Council Against A and H Bombs is an outgrowth of the Japanese reaction to the United States nuclear device tests at Bikini in 1954. It will be recalled that at the time of those tests, a Japanese tuna-fishing boat was caught by fall-out, leading to radiation sickness among the crew and eventually to the death of one of the members. After a nation-wide campaign to collect signatures to a protest, a campaign which is said to have gathered more than 30 million signatures, a permanent organization with the above name was eventually effected. With broad support from all political parties and social classes in Japan, but particularly from the labor organizations and critics of Japan's present government, the Japan Council has carried on considerable activity since that time.

Without any unifying ideology or workable alternative proposals, the development of this movement in Japan is phenomenal. Indeed, *it can be asked whether opposition to nuclear weapons is not for the moment a major unifying factor in a nation that has many unresolved inner tensions.* The working philosophy of the Japan Council is accordingly quite simple. On the assumption that no government in the world today can afford to ignore public opinion, the goal of the Council is to arouse world opinion to a point where the testing and manufacturing of nuclear weapons will have to stop. Hence it is the official policy that no group is to be excluded from the movement, but also that no particular group may be permitted to dominate it.

The Need for Christian Interest

The coinciding of the Christian Education and the Japan Council conventions raises issues which delegates coming to the former from abroad may well ponder in advance. On the one hand, many of the most outspoken protests against nuclear weapons, both in Japan and throughout the world, are characterized by sentimentality, naivete and even irresponsibility. Under these circumstances, even good and sincere expressions are frequently exploited for subversive purposes. Accordingly the temptation is strong to the sober-minded, especially Christians, to pass by on the other side.

To bypass this widespread revulsion against nuclear tests, however, especially in non-western countries, may well raise more problems than it solves. *Silence or non-commitment on the part of Christians quickly gives credence to the criticism that Christianity is but a pious reinforcement to militarism or imperialism.* To a certain point, such accusations need not be taken seriously inasmuch as they are untrue. On the other hand, the deep tension between the message of the Christian gospel and the western nuclear defense policy in which Christians are involved is sufficiently patent for even non-Christians to see.

If nonetheless western delegates to the Christian education feel that they cannot follow the invitation of the Japan Council Against A and H Bombs to attend the international convention—and this is likely to be the majority attitude—, it will behoove them nevertheless to take this matter with the utmost seriousness. This will mean that they consider a study of the armaments problem an important part of their pre-convention orientation. They will need to be prepared to *listen carefully and sympathetically to the yearnings of the Orient, so largely outside the Christian fellowship, for peace.* They should be attuned, too, to the deep struggle of Asia for a new and viable society. In all this the question of the Christian duty today will assume new earnestness.

A Christian Conference for World Peace

Quite apart from both the Christian Education convention and that of the Japan Council Against A and H Bombs, a committee of well-known Japanese Christians is calling an "International Meeting of Christians for World Peace," to meet on August 14, the day after the Christian Education convention. Presiding over the conference will be Toyohiko Kagawa. Several important addresses have been planned, together with reports on the victims of the Hiroshima and Nagasaki bombings and on Christian peace efforts in many countries. For further information see the announcement on page 238 of this issue. *It is hoped that Japanese pastors, missionaries and foreign visitors will widely attend this meeting.*

Persons interested in the activities of the Japan Council Against A and H Bombs may write to them at: Kyoiku-Kaikan, Kanda, Chiyoda-ku, Tokyo, Japan. Additional data on the peace movement in Japan are being assembled by a few missionaries cooperating in an informal way. Some information may be released later in the summer. Persons interested may write to: Mennonite Central Committee, 26 Sekiguchi Daimachi, Bunkyo-ku, Tokyo.

JCQ appends to Dr. Peachey's brief article this open letter of invitation to a meeting of international significance, extended by two of Japan's best known Christian leaders in the hope that its readers will give serious consideration to the appeal contained herein.

An Open Letter

The Executive Committee for the Preparation of the International Christian Conference for World Peace

c/o Japan FOR Office, Room 405, 1-6, Kanda-Nishiki-Cho, Chiyoda-ku, Tokyo.

May, 1958

Dear Brethren in the Lord:

The present world is still full of conflicts and tensions, caused by hatred, suspicion and fear. We Christians, who are called upon to play the role of reconciliation, should make every effort not only to lessen the existing tensions, but to remove the causes of all wars.

Some of us as Japanese Christians having a deep concern for peace are inviting those peace-minded delegates who will come to Japan from abroad to attend the International Christian Educational Conference, August 6-13 and the World Conference against A & H-Bombs, August 15-20, to participate in the *International Christian Conference for World Peace*, which we are planning to have on August 14th for one day, at Aoyama Gakuin, Tokyo. This conference is being sponsored by individual Christians holding responsible positions either in churches or the Christian Peace Movement in Japan.

The tentative program will be as follows:

- 1) Opening address by Toyohiko Kagawa
- 2) Messages from Christian peace leaders coming from abroad
- 3) Discussion of the following themes:
 - A) The prohibition of nuclear weapons and disarmament in general
 - B) The care and rehabilitation of the surviving victims of the A-Bombing of Hiroshima and Nagasaki
 - C) Other means for the lessening of the international tensions
- 4) Adoption of a resolution or declaration by the conference
- 5) A closing address by an overseas delegate

We hope that this conference will be a step toward a more fully prepared, representative conference for the same purpose we wish to see some time in the not too distant future.

Asking you cordially for your support and encouragement,

Sincerely yours,
Toyohiko Kagawa
Michio Kozaki
(Chairman, NCC of Japan)

JCQ has for several years now endeavored to provide a sampling of the messages that are voiced from the Japanese pulpits each Sunday. This sample is extremely appropriate to the theme of the current issue since it voices the conviction of one pastor as to the kind of ministry and message the present hour requires of the Japanese pastor.

From the Japanese Pulpit :

The Apostle Paul

TOYOBUMI MIYAZAKI

Translated by DR. RICHARD DRUMMOND*

Last year marked the one hundredth anniversary of the publication of "Leaves of Grass," by the famous American poet, Walt Whitman. In the literary world various celebrations commemorating this event have taken place. Along with many others, I, too, took down the book and read here and there in it. In this "Leaves of Grass" there is a long poem lamenting the death of Lincoln. I should like to introduce the first part of it to you (in the translation of Takero Arishima).

When Lilacs Last in the Dooryard Bloom'd.

When lilacs last in the dooryard bloom'd,
And the great star early droop'd in the western sky in the night,
I mourn'd—and yet shall mourn with ever-returning spring.

O ever-returning spring, trinity sure to me you bring;
Lilac blooming perennial, and drooping star in the west,
And thoughts of him I love.

I think that from this first stanza alone you can easily sense the strength of Whitman's deep respect for Lincoln, his trust in his character and the enormity of the loss felt. Of course, the word "president" is not confined to Mr. Lincoln. President Eisenhower of our own time is a splendid man; Washington and Jefferson, to be sure, were great presidents. But for me, when I hear the word "president," instinctively and immediately the thought of Abraham Lincoln comes to mind. Lincoln is for me and many others "the" representative president. He who in the political arena of his time was among the most vilified of men, yet valiantly maintained his principles, he who shed his blood, nay, *gave his very life for the privilege of kneeling to wash the feet of the black man*, he is, I believe, the president of presidents, the hero of heroes.

During the war between the states, fought over the issue of freeing the slaves, Whitman

* Translated from the magazine *Sakebi*, November 1957, No. 77.

served as a medical corpsman in the Union Army. It is said that at one time President Lincoln when visiting some troops happened to see Whitman's figure at a little distance and exclaimed, "Well, he is a man." One man recognizes another, one hero recognizes another. Lincoln recognized in Whitman his genuine manliness, his humanness; not a dead human being, but a live, manly human being, a man in whom all the vigor of life flowed. Those words, "Well, he is a man," are very impressive, indeed.

Apostleship and Japanese Mentality

I should like to take these words of praise that President Lincoln used of Walt Whitman and apply them to our Apostle Paul and say, "*Well, he is an apostle.*" In other words, he is an apostle who is truly an apostle.

Of course, if one uses the word "apostle," one must say that Peter was an apostle, as was James. Apostleship was not Paul's special privilege or monopoly. However, why is it that when we use the word "apostle", we at once think of the Apostle Paul? It is because Paul's life as an apostle was supremely apostle-like, he was an apostle among apostles; when we deal with Paul, we deal with apostleship in its essence. We can never discuss Paul, even think of him apart from his life and function as an apostle of Jesus Christ. To say, "Well, he is an apostle," is to say that he was really an apostle. He was the true, the genuine, apostle.

A certain Japanese pastor has recently said that he thinks that a Johannine type of Christianity might be the one most suited to the Japanese mentality. This is, of course, one possible approach to the problem. However, depending on one's point of view, Petrine Christianity might equally as well be thought most suited. There are reasons to believe that a Roman Catholic Christianity is really easier for our countrymen to take in than a Protestant form.

If we speak of the Japanese mentality, or national characteristics, the observations of the dramatist, Mr. Junji Kinoshita, are worthy of consideration. He says that

The Japanese are a people fond of festivals. Whatever they can they turn into a festival. The German physician, Beltz, has recorded in his diary how when the Meiji Constitution was promulgated, the Japanese people held a great celebration for the occasion. At night the streets were brightly lighted. By day there were parades of flags and by night processions of lanterns. Shouts of *banzai, banzai*, repeatedly filled the air. But as far as the contents of the Constitution were concerned, nobody knew a thing.

Take for example the problem of eliminating the hydrogen bomb. In Europe this is felt to be a problem related to many other problems, but here in our country it is regarded as a problem without complexities, a simple issue to be judged easily on general principles. In short, our people turn it into a festival, bright, noisy and simple.

We deplore this uncritical optimism, this unsophisticated realism of our people, but we recognize it as the natural product of the Shinto religion.

Let me also borrow the words of the distinguished critic, Mr. Katsuichiro Kamei, at this point. He says,

At the present time in Japan, I believe that in the real sense of the word we have no one who could be called a thinker, an original, independent thinker, a man who could move

with surety and consistency amidst the currents of thought of our day. For instance, from the period of Meiji to Taisho, take men like Dokuho, Tōson or Takero. Today like Hakuchō they receive Christian baptism, but they are not able to be faithful to their professions to the end. *One reason is that they never really grasped the essence of the Christian religion in its basic principles and presuppositions of thought.* This fact is not limited to Christianity alone. The same thing applies to Marxism. People are told that it is a good thing, just think it over a bit and give me your answer tomorrow. With just about that amount of thought they become Marxists. To spend their life for the cause, to receive the message as truth for which they would lay down their lives, this they do not do.

I believe these words describe precisely the mentality of our people.

Thus when we consider the national character or mentality of our people, we feel that Johannine Christianity with its emphasis upon the LOGOS and the Eternal would be particularly suited to the Greeks with their long tradition of systematic thought. But for our people who do not make careful investigation as the basis of their thought, who would simply enjoy present reality to the limit of its possibilities, that form of Christianity seems almost without any relationship to the thought habits of the land. To put the matter another way, could it not be said that the so-called new religions (of notorious repute) are exactly suited to the Japanese?

What the above-mentioned Japanese pastor is really trying to say is, I believe, that rather than a Johannine form of Christianity, would it not be well to try a Johannine type of approach to the Japanese people? Is it not really a problem of method, the "how" of evangelism that he is giving us? He means, I think, a deeply concerned priestly care is the best method to reach the Japanese.

The Need for Pauline Christianity

However, *I believe that what we ought to give to our people is Pauline Christianity.* (To be sure, I sense the problem of describing our faith in these adjectival categories and trying to adopt one or the other to the mentality of human beings. However, I use the terms because my protagonist in this issue employed them and they serve to point up the issues. As this pastor has indicated, it was the philosopher Kuno Fischer who first classified Christianity into the three forms of Petrine, Johannine and Pauline). The poet Robert Browning tried to give to his own people, the English nation, not what they *wanted* but what they *lacked*. Likewise, difficult though it may be, *I deeply feel the compelling necessity of giving to my compatriots what they most of all lack, a biblical, Pauline faith.* That is why we so earnestly seek in our clergy today a strong, even fierce, prophetic spirit. And I believe that for the development of this spirit we must first dig deeply into the spirit of that Paul who called himself the apostle to the Gentiles.

Then what is an apostle, an *apostolos*? He is a messenger, a man sent on a mission. The English word "messenger-boy" has now become a Japanese word, and we use it to describe a boy who runs errands or otherwise carries out another person's orders. In one sense "messenger" is not a word of pride or glory. It is a humble word referring to one who thus runs errands and suggests a low social status.

In the Old Testament this word is first used by the prophet Isaiah. In the 18th

chapter of Isaiah we find, "Ah, land of whirring wings which is beyond the rivers of Ethiopia; which sends ambassadors by the Nile, in vessels of papyrus upon the waters! Go, you swift messengers, to a nation tall and smooth, to a people feared near and far." This word *tsukai* in the Hebrew original means "messenger". (In the Japanese classical version of the Bible which our author used, the same word *tsukai*—in the colloquial version *shisha*—is used for both "ambassador" and "messengers" *Trans.*)

Further, in the Greek New Testament this word (now "apostle") is used by our Lord Jesus himself. One example would be Luke 6:13, "And when it was day, he called his disciples, and chose from them twelve, whom he named apostles." When we thus think of the meaning of this word, that it derives from the concept of those who are sent by God, chosen by Christ, we see that it is not a word suggesting ignoble status. It is a noble, glorious word. One is a messenger, but he is God's messenger, Christ's messenger. He is God's vassal, Christ's vassal.

Originally the word "messenger" in Hebrew meant "angel" (God's messenger), an ambassador, or a representative. And if we think of the meaning of the word "ambassador", the content of and the concept behind the biblical word "messenger" becomes clearer to us. That is, in this apostleship lies the sense of being a part of Christ's diplomatic mission, of being even his ambassador plenipotentiary. In short, it refers to those who bear the glorious mission of being sent out into the world as Christ's ambassadors plenipotentiary under special orders. If such an interpretation be correct—and I believe it is—the word leads us on naturally to the fact of the absolute and sovereign Being above us. Our status and position derive and are clearly fixed from our being in the presence of Him who is sovereign over all.

A Call to Self-examination

In direct connection with the above I am led to think about our "self-consciousness" and our "self-examination." Thoughtful men say that this is an age without self-consciousness and without self-examination. But is it not the very first obligation of what we call education to teach and lead a human being into a right consciousness of himself? If such be the case, in this day when education is so loudly proclaimed and learning is advancing so rapidly, the fact that men do not seem to progress in any deepening of their self-consciousness (nor do they seem to make any serious effort at self-examination) does this not mean that our country's system of education is really not contributing toward the development of either of these qualities of mind and is in fact an egregious failure?

The following is my conviction. In the strict sense of the word, that which we call self-consciousness or self-examination are both possible only, they arise only, out of our unequal confrontation with the absolute and sovereign God. In that sense, through praying we find our personal existence in its being brought under sovereign scrutiny, in our prayers we are given the power to examine our conduct. *I believe that without prayer it is impossible to have a true self-consciousness or genuine self-examination.* To change the expression, there is really no way that a man can have these qualities or practise these habits

of mind if he does not in faith have hold upon the God who sovereignly confronts him.

In this day of atheism* I think it is only a natural consequence that men come to lack the power of self-consciousness and self-examination. And where these two qualities are absent, there is no way for either a sense of mission or sense of responsibility to exist. What am I? What should I do? Not knowing the answers to these questions, people eat and drink, buy and sell, marry and are given in marriage, and think that the whole of life lies in these things.

I think that Paul's self-consciousness and his self-examination, his mission and his responsibility, all are fully expressed in the one phrase, "the Apostle Paul". Sovereignty lies in God, not in me. It is as our Lord has said himself in John 15:16, "You did not choose me, but I chose you." We did not choose Jesus Christ out of the midst of Buddha or Confucius or Socrates or Mohammed in some act of personal whim or pleasure. Nay, even the very faith by which we believe Jesus Christ is a gift of grace from the Lord Jesus himself. Faith is not our own product. From first to last the author of faith is Jesus Christ, not ourselves. *People fail to respect our faith because that kind of faith which is the gift of grace through Jesus Christ is lacking in us.*

The Stewardship of Grace

Older people in the rural village where I was raised often used to say to me, "You mustn't waste or misuse rice. God** will surely punish you." I was a careless young boy and they often scolded me in this way. That was because these elders knew how much effort on the part of others lay behind every single grain of rice. They saw the grace of heaven, the service of the earth, the toil of men behind each grain. But because of the softness of my upbringing, my personal ignorance of any toil, I did not even try to think of this effort of others, quite apart from ourselves, which we Christians call grace. As a result, I only thought of shoveling in the food. When my stomach was full to the point of discomfort, I threw down my chopsticks and ran out to play.

My father was always correcting me at the table. "Spilling your food like that is just the way a cat eats, isn't it? Take up your rice carefully and eat it like a human being," was the way he would scold me. I should like to take this illustration and apply it to our faith. God has given us faith at a great price. He sent his Son to the Cross; the Son gave his blood; he literally poured out His blood and gave his life that we might be won to trust him. If we count this faith of no consequence and spill it carelessly around, surely the punishment of God will come and we shall become spiritually blind. In the same slovenly way a cat or a dog does, we slop our faith on the ground. Even to see such a thing seems to make us unclean. The spiritual carelessness of men is indeed a painful sight. Actually, the man who cheaply values faith is spiritually like a little boy who neither toils himself nor regards the toil of others. *Surely a man who knows some-*

* Atheism is much more prevalent in intellectual circles in Japan than in America.

** Used in the polytheist's sense of the word.

thing of life's spiritual and physical costs will deeply, deeply value that faith which is the gift of God.

If our Christian life breaks down and becomes slovenly, the reason is none other than that our sense of where the authority for our faith lies has become dim. To put the matter another way, rather than our believing God, the consciousness that God believes and trusts us, the awareness that rather than our laying hold of Christ, he has laid hold of us, this awareness, this consciousness, this Pauline faith, if lacking, is the cause of our trouble, I believe.

The prophet Jeremiah has recorded (Jer. 1:4-5) his call in these words, "Now the word of the Lord came to me saying, 'Before I formed you in the womb I knew you, and before you were born I consecrated you; I appointed you a prophet to the nations.'" I believe that Jeremiah's faith in his election, his faith in his call, his faith in God's specific providence has come down to Paul. For instance, he says in Galatians 1:15, "He who had set me apart before I was born, and had called me through his grace." Scripture is saying that in the case of Jeremiah even before he was conceived, in the case of Paul before he was born, the plan of God was without change; already the election of God had been irrevocably laid upon them. To that extent the roots of their faith had struck down deeply into the ground of their being. To that extent their faith in the specific providence of God had become a sturdy foundation stone that supported their entire life.

Paul's consciousness of his apostleship was in fact just this kind of conviction that goes to the very basis of reality. How many times, almost like a fool repeating one thing over and over again, does he not call himself, with genuine pride, *Paulos Apostolos*, Paul the Apostle. We all know how every letter that Paul wrote is, as it were, pierced through and through with this *Paulos Apostolos*. We think of course of Galatians, but also in Romans, in the two letters to the Corinthians, in Ephesians, in Colossians, then in the two letters to Timothy, this *Paulos Apostolos* stands high at the head of each.

Holy Pride

Luther in speaking of Paul's pride in his apostleship calls this his holy pride, his *holy boast*. Pearl Buck has written a novel with the title, *This Proud Heart*. Do we possess now this pride in our faith, this pride as a Christian, this boast in being a Christian, this very conceit in being a Christian? Luther cried out, "Be humble before God, before the Pope be proud." Do we possess this kind of holy pride? The fact that we do not have the fighting spirit says that we do not have Luther's kind of holy pride.

The modern Christian tends to be servile. He takes pride in things that are really of no account and glories in things that are trifling. However, the truth is, as Paul says in II Corinthians 10:17, "Let him who boasts, boast of the Lord." Again he says in Galatians 6:14, "But far be it from me to glory except in the cross of our Lord Jesus Christ." I earnestly covet for us all this Pauline pride, this pride in our mission, a pride which we shall not hesitate to avow before others.

Paul, who served with this kind of pride in his ministry, of course greatly valued his

apostleship. He writes in Romans 11:13, "Inasmuch then as I am an apostle to the Gentiles, I magnify my ministry." He took with the utmost seriousness the responsibilities of his calling. He was a man with a deep, a very deep sense of responsibility.

I believe that all of us Christians must take after Paul in being a person with that kind of a sense of responsibility. *A Christian without a sense of responsibility is a man who simply does not fit into the concept of what constitutes a Christian.* We Christians in Japan are mocked by others because we use the word "amen" after our prayers and hymns. But so be it. "Amen" has a sturdy, confirmative meaning. As Christians we must be sturdy and genuine, people with a strong sense of responsibility toward those duties laid upon us.

Finally I should like to borrow Lincoln's words that he used of Whitman and turn them in this way. "Well, he is a Christian." He is a Christian in the real meaning of the word, a Christian to his fingertips. *That is the kind of Christian I want to be, a Christian like Paul, who regards his calling and responsibility as the highest of all privileges.*

You will want to read

the next issue of *The Japan Christian Quarterly* on the theme :

JAPANESE CHRISTIANS and the PEACE MOVEMENT

Dr. Paul Peachey, in Japan under the Mennonite Central Committee for a period of two to three years and engaged in "the promotion of the Christian peace witness through research, consultation, writing and lecturing", will be the "Guest Editor." Dr. Peachey, Professor of Eastern Mennonite College, Harrisonburg, Virginia, holds a Ph. D. from the University of Zurich, Switzerland and has done graduate work in the University of Pennsylvania and several European universities. He is the editor of a series of pamphlets entitled *Christian Youth and War* and, before coming to Japan, was Secretary of his denomination's Peace Problems Committee. Out of this background and some five years spent in Europe after the last war in relief and rehabilitation work, Dr. Peachey comes to his responsibility in Japan as one eminently qualified for both studying and assisting the Japanese Christian peace movement.

It is anticipated that the October *JCQ* will contain articles not only of historical and practical value but also of critical and evaluative nature. A number of leaders of the peace movement have already accepted the responsibility of writing. Suggestions or materials for possible use related to the theme should be sent directly to Dr. Peachey at the following address: Dr. Paul Peachey, 26 Sekiuchi, Daimachi, Bunkyo Ku, Tokyo. Materials not related to the theme should, as usual, be addressed to the Editor.

They Went Before :

PAUL SAWAYAMA

MAYUKI IMAIZUMI

Translated by SOBI AIKAWA and IRENE JENNINGS

Editor's note: With this brief biography *JCQ* resumes this regular feature which until now has been primarily concerned with Japan's outstanding missionaries. This, and the several that follow, are free translations of pamphlets published in a special series by the Literature Commission of the National Christian Council and are used by permission.

One very great outstanding personality of the old Japanese Congregational Church (Kumiai) was Paul Sawayama. He is known for the deep faith which he possessed. Mr. Sawayama was born in Yoshishiki Village of Suwanokuni on May 23, 1852 (Kaei 5). While still a small child he began learning Chinese characters and completed a study in Chinese literature. At the age of seventeen the Japanese Army had marched to the border of his village and he had to take up the sword. In 1870 he left for Kobe in order to gain new knowledge of the Occident. On the way he happened to meet a missionary by the name of Green. Mr. Sawayama was sent to America to study at Northwestern University in Illinois through the kindness of Mr. Green. While there he was baptized and made his decision to become a minister and return to Japan. In May of 1876 he returned to Japan. At that time the Choshu clan had occupied the important role in the Japanese government and were looking for learned people who were familiar with Western culture and learning. Of course Sawayama was urged by his elders and friends to enter government service but he rejected it and went to Osaka instead to begin his ministry. He established a church by the name of Roka church in January of 1877. He was ordained at the same time. His salary was only seven yen per month. A friend had urged him to take a government job at 150 yen per month but he refused.

In 1879 he established Tenman Church. He preached in Nara, Kooriyama, and Amagasaki. He was also the founder of Baika Girls' School. His wife died in 1884 and five years later, he, a victim of T. B. for many years, died at the age of 38. Among his famous pupils are Ninzo Naruse, Keikichi Tsunashima, and Torazaburo Furuki. His book, *Witness To Truth (Shinri no Akashi)* was published after his death.

He put into practice self-support of churches and refused to solicit help from any foreign organization. He was a firm believer in tithing. He was satisfied with his seven yen a month salary and even donated two-tenths of it to the work of the Church. The story is told that one day he was given a silver watch and he took it immediately to a watch shop to have it evaluated so that he could give one-tenth of its value to the church.

While he was the head of Baika Girls' School he was willing to use foreign missionaries as teachers in the school but he never received any financial help from the organizations which they represented.

He was a man of prayer. When Rev. Furuki was privileged to spend the night with Sawayama at a hotel he gave the usual good morning greeting when he awoke but Sawayama answered with these words, "We should not talk to anyone before first talking to God."

At Sawayama's funeral, Joseph Nijima referred to him as "George Mueller in Japan". Mueller was a famous Christian from England who was in Japan at that time. He was the head of several orphanages and had always managed them by faith and prayer.

After Sawayama's death a list of names of people for whom he had been praying was found under his bed. It was quite soiled by tear stains and finger prints.

In those days eloquence was respected by people in spite of the inside or outside appearance of churches. There were many eloquent speakers. Sawayama's messages had nothing eloquent about them nor did they inspire the people, but still everyone was deeply impressed by his earnestness and passion. Once a seeker visited him at midnight having been so deeply impressed by his message that he could not sleep. He always used all of his energy in giving his messages and often slept all the following day.

The story is told of the Rev. Michiteru Miyamoto, pastor of the Umemoto Church, who often made his sermons short in order that his congregation might leave in time to hear Sawayama.

He once spoke in a theater in Niigata Prefecture. There were many more in the audience than anyone had expected. Many eloquent speakers had been applauded by huge audiences before but when Sawayama went to the platform and stood before the large audience there was great silence throughout the auditorium. Everyone listened intently up to the very last word of his message. He had never worried about the preparation of his messages but said what he felt the Spirit of God was telling him to say. Neither was he concerned about the success or failure of his message. He took no one's praise or criticism seriously.

Bring it up-to-date

Recently in a Christian school in a course on Christianity the students were asked to write the Ten Commandments. One boy, obviously unable to write them all, recorded the two he remembered with a modern touch:

In case of killing dial 110.

In case of stealing dial 110.

Number 110 is the local number for the police.

News of Japan's Church

Compiled by *DAVID VAN DYCK*

The last three months have been the first quarter of the new year for churches and schools across Japan. Early in April, annual reports were received by committees and by church congregations. Thousands of new students entered the crowded classrooms of our universities. It was a season of stock-taking, and of looking into the future, of conferences and of planning. One was reminded that the churches of Japan move ahead across a variety of frontiers in the service of their Lord. The paragraphs that follow do not represent as broad a cross-section of the Christian movement as one would like. They are indicative, however, of a number of these frontiers of advance.

Frontiers in Evangelism:

United Church's Pioneer Program

One important method of evangelism in Japan—a system that has been in operation for a number of years—is the “Pioneer Evangelism Program” of the United Church of Christ. This involves sending a pastor to a selected community, supporting him during the first years of his work, providing a place to meet, and building up a self-supporting church within as short a time as possible.

Under one plan the full salary of the pastor is paid for the first year. This amounts to about \$418. At the end of each succeeding year this amount is cut by 20%, so that by the end of the fifth year the new church should be ready to pay its own way. In addition, the Church Building Commission is asked to provide \$1,394 for a meeting place.

Another plan is designed for communities which present a more difficult challenge to evangelism. Under this arrangement, \$558 is made available for the first year,

and this subsidy is reduced each year over an interval of seven years. During the entire seven year period, an established church, the “parent congregation,” is asked to help the new church to the extent of \$140 a year. Other help is provided to secure a manse and church building for the Japanese pastor-evangelist.

Some communities are more open to the Gospel and present a situation where a self-supporting congregation may develop over a relatively short length of time. This may be true, for example, in a new housing area, or in the rapidly growing suburb of a large city. In such a situation the pastor's salary and house rent up to \$1,115 a year may be provided at first, with the hope that aid may be discontinued at the end of a three-year period.

Neither this plan, nor any other worthy plan, has produced spectacular evangelistic gains. Yet progress has been made. According to a recent Cooperative Evangelism Committee Report, 5 out of 12 churches

begun in 1953 are now fully self-supporting. These groups are scattered across the country from Hokkaido to Kyushu in 10 different synods of the Church. Nine of the 12 pioneer congregations now have their own buildings. Membership in the 12 pioneer churches averages 27 believers, with a total of 327.

Although the personnel is Japanese, funds for the Pioneer Evangelism Program come largely from the Interboard Committee-related missions in the United States and Canada. The money is administered by the Council of Cooperation and by committees of the United Church of Christ.

Frontiers in Education:

Progress Report on ICU

The International Christian University, located in the suburbs of Tokyo, has made further progress toward the goal of becoming a first-rate Christian graduate school based on a broad liberal arts undergraduate program. The second class of 121 was graduated from the college in March, and placement of these graduates was again about 100%, in spite of a decrease in openings in many fields. Twenty-two of these have gone into teaching and social work, and several of the class are going on for graduate study.

This year's freshman class of 167 students admitted on April 7 was selected from a total of 2,474 applicants, and consists of 38½% girls and 61½% boys. During the last year students came from all the prefectures of Japan, and from the United States, Canada, Mexico, England, Denmark, Hongkong, Taiwan, Korea, Thailand, Indonesia, and India. The total enrollment at present is 683.

The second class was admitted to the Graduate School of Education in April. The

Graduate School has just received Ministry of Education approval for two new programs, in Philosophy of Education, and Teaching Methods in Science.

Several new buildings have been added to the campus: a new dormitory with double rooms for senior girls; Sibley House with apartments for married graduate students and single rooms for woman graduate students, and the Diffendorfer Memorial Hall with Religious Center, auditorium, bookstore, post office, snack bar, barber shop, and student activity rooms. Practically all girls can be housed on campus now, but there is a great need for additional dormitories for boys.

The library has increased to over 81,000 volumes, and it is hoped plans can soon be started for a separate library building.

The faculty presently numbers 54 fulltime staff members from instructor up, including 23 non-Japanese, with an additional 42 part-time lecturers.

As for the farm, the dairy herd of 56 head continues to provide milk for all campus needs, while the 56 swine are bringing in a profit.

The religious program under the leadership of Dr. Masumi Toyotome has been more vital and active than could possibly be shown on paper with facts and figures. Forty-one students have been baptized during the past year, and the missions program of the ICU Church has reached out to Hokkaido and Kyushu and to Korea and the Philippines. The students supported and staffed two evangelistic caravans to outlying districts of Japan last summer, and are planning to send two more this summer. There have been numerous retreats and Bible study groups and an extensive Sunday School pro-

gram for local children, all carried on by the students.

The University has had warm and close cooperation with denominational groups in America and Canada, and with other Christian schools in Japan, and looks forward with their help to further progress in Christian higher education in Japan.

Frontiers in Cooperation:

Western Missions and the United Church

—The United Church of Christ is now able to accept a large measure of responsibility for self-support, and for a coordinated program of evangelism in this country.

—Missionaries cooperating with the United Church are much better equipped than they were ten years ago to serve creatively on the central committees of the Church, and on district committees. They have gained in language proficiency and in a general understanding of the Japanese Church and its needs.

These two 'signs of hope' emerged this spring as representatives from North America met for a week-long series of talks with Japanese Christian leaders. Representatives from five of the eight western denominations related to the Interboard Committee for Christian Work in Japan met with Japanese churchmen and missionaries in Tokyo and Karuizawa on March 17-22.

Conditions in the Church here are changing. Christian schools face serious difficulties. In view of the changing situation, the delegates felt that certain improvements in structure and emphasis are called for. At present the central liaison body for cooperative Christian work is the "Council of Cooperation." This Council is made up of four autonomous groups. It provides liaison between three of these groups and the

fourth: 1) United Church of Christ, 2) Christian Education Association, 3) Christian Social Work League, and 4) Interboard Committee for Christian Work in Japan. Representation is as follows: 11 (including the Moderator) from the Kyodan, 8 chosen by mission board-connected schools, 6 from the League and 10 missionaries, 1 from each board. (The Methodists and the United Church of Canada have separate women's boards. Hence 8 denominations operate through 10 mission agencies.)

The Council of Cooperation has the following responsibility:

—All requests for money or personnel from group 1, 2, or 3 must be considered and approved by the COC before being presented to IBC.

—COC may recommend to IBC new phases of work involving funds and personnel.

—All missionaries going on furlough must be invited back by COC before they return to Japan.

—All missionaries sent to Japan by IBC are assigned by COC.

—All funds sent to Japan by IBC are used as COC designates.

To save time and expense, three sub-committees have been designated to plan work, make surveys, examine requests, and make recommendations to the COC. These are the Cooperative Evangelism Committee, the Cooperative Education Committee, and the Cooperative Social Work Committee.

This organization has worked well. Each constituent body learns what the others are doing. The result has been described as 'passive cooperation' on mutually appreciated activities. The COC involves, however, certain drawbacks. Because it is a consultative federation of autonomous bodies, it

has not been able to formulate and execute a unified, aggressive evangelistic strategy. The delegates face this problem: How can we adjust and strengthen existing structures, so that the Christian Mission in Japan may go forward under a unified strategy, making the best possible use of funds and man-power contributed by the overseas churches?

Most Japanese leaders are profoundly grateful for aid received from abroad. They realize the need for this, but they are also sensitive to the importance of building a strong stewardship program within their own Church. The Reverend Kozo Kashiwai, a member of the United Church's Executive Committee, spoke to the conference regarding United Church finances. He made specific suggestions for increasing United Church resources, and for using help from abroad in such a way as to build a Church that is not dependent, but increasingly able to carry on its own mission of evangelism to the non-Christian community.

When evangelistic missionaries come to Japan they are assigned to a particular task by the COC without reference to their own denominational background. This policy is a success, and the conference felt it should be extended to include educational and social work missionaries as well.

The conferees also talked about the overseas scholarship program for Japanese students which is supported by IBC-related missions. At the present time a number of young people are sent each year for graduate study in the West. The hope is to broaden this program so that mature leaders in the church may also be given the opportunity to study, observe, and participate for a limited period in the life of the Church

in North America or in Europe. The same thing would apply to Japanese leaders in the church-related schools and in Christian social work.

What of the future? The results of the March conference will have to be reviewed by the participating bodies before concrete action can follow. The Reverend Charles Germany, missionary Secretary, emphasizes that there must be continuing talks, in order to build deep understanding and mutual trust on the part of churchmen, schoolmen, social workers, missionaries, and board administrators. Responsible leaders must learn increasingly to take criticism and to sacrifice their own limited interests in the light of a united, aggressive strategy. In this way can the Gospel of Christ be proclaimed most effectively in Japan.

Local conference members were heartened by the enthusiasm of the IBC secretaries from America. The western representatives seemed to welcome every suggestion that might strengthen the Church or serve to improve the effective utilization of funds and man-power from abroad.

It was deeply regretted here that three of the American denominations were not directly represented at the discussions in Tokyo and Karuizawa. Interboard Committee members who did participate were the following: Paul R. Gregory (Evangelical & Reformed Board, American Board), Vernon L. Farnham and Edwin O. Fisher (Evangelical United Brethren), David H. Gallagher (United Church of Canada) Donald F. West (United Christian Missionary Society and Interboard Committee Chairman), and Katharine Johnson (Interboard Committee Secretary).

The Religious World

—Some Random Notes—

Compiled by *WILLIAM P. WOODARD*

The general election of members of the Lower House, which dominated the closing weeks of the period under review, culminated months of political unrest filled with speculation as to when the election would take place and its probable outcome. Nearly forty million people cast their votes; 58% supported the incumbent Liberal-Democratic Party, 33% the Socialist Party and 2.6% the Communist Party. The Communist vote was slightly over one million but only one candidate was elected. The relative strength of the two major parties remains about the same. The Socialists will be able to block any change in the Constitution but the party in power will be able to carry through projected legislation, some of which is reactionary in nature. Thanks to the "timely" effort of Communist China and the USSR to influence the election there was little or no anti-Free World or anti-American oratory noted in the election. Okinawa, nuclear weapons and military bases were almost forgotten as the voters voiced their resentment at the attempted interference and their desire for a strong, independent Japan.

Christian Candidates Win

Eighteen of the twenty-three Christian candidates were successful. They were:

Socialists :

Komakichi MATSUOKA (Baptist), Kei HOASHI (Shin Nikki), Shuichi HŌJO (United Church), Tetsu KATAYAMA (United Church), Satoko TOKANO (United Church), Kozo INOMATA (Episcopal), Tamotsu HASEGAWA (United Church), Motojiro SUGIYAMA (United Church), Jotaro KAWAKAMI (United Church), Kanichi NISHIMURA (United Church), Shigeyoshi MATSUMAE (Evangelical Lutheran), and Seich II (United Church);

Liberal-Democrats :

Kanehichi MASUDA (Non-church), Shutaro MATSUURA (Shin Nikki), Jiro HOSHIJIMA, Masa NAKAYAMA, Hyosuke NIWA and Tokutaro KITAMURA (United Church).

It would be a mistake to conclude that these people were elected because they were Christians. In fact, it is safe to say that most voters were not aware of the religious faith of these or any other candidates. But it is evident that Christian faith is no obstacle in politics.

Anti-Prostitution Law

Full enforcement of the Anti-prostitution law on April 1 has proved to be more of a reality than many cynically-minded observers believed possible. It is too early to

predict how effective enforcement will ultimately be but the initial effort of the police indicates a serious intention on their part to control the evils attendant upon such a radical social reform.

There have been many acts of violence in the amusement areas of the larger cities by pimps and others formerly associated with the brothels. In the Asakusa district in Tokyo, for example, police estimate that 300 such persons are operating as underlings for racketeers but after six weeks of enforcement of the Law, although a large number of arrests had been made for direct violations, only fifteen had been arrested for crimes of this nature. One reason for the the brazen action of the ruffians is that the penalty is rarely over ¥2,000 (approx. \$5.50) or ten days police detention.

History of Religions Congress

Approximately 100 foreign scholars in the field of religion will attend the Ninth International Congress for the History of Religions which will meet in Tokyo August 27 to 30. Following the congress there will be trips to Kamakura, Nikko and Kansai and on August 31 and September 1 there will be a UNESCO-sponsored symposium on "Religion and Thought in the Orient and Occident."

Brazil Semi-Centennial

A number of religious denominations in Japan have decided to set up a joint committee on religious activities in Brazil. Those expected to participate in this include eight Buddhists sects, the Shrine Association, Tenrikyo, Seicho-no-ie, and Omoto. In connection with the semi-centennial celebration of the beginning of emigration to Brazil the following are expected to go to Brazil early

in June: Kosho Otani, successor to the chief abbot of Higashi Honganji, Sen Shigenaga, Chief Priest of the Asakusa Honganji in Tokyo, Nichikyo Niwano, head of the Rissho Kosei Kai and Motoyuki Naganuma, chairman of the board of directors of the same organization.

Religious Juridical Persons Law Revision

The special committee of the Religious Juridical Persons Advisory Council, which for more than a year has been considering revision of the Religious Juridical Persons Law of 1951, finally made its report to the Minister of Education on April 22. According to newspaper reports no drastic changes were recommended, but if some of the seemingly harmless changes recommended are actually incorporated in the Law the supervisory power of the government will be greatly increased and the fundamental principle of religious freedom compromised. Perhaps the greatest cause for encouragement is the fact that the committee, in spite of great effort on the part of shrine Shinto leaders, refused to recommend any changes in the status of shrines. The detailed recommendations of the committee are too technical to be dealt with in this column.

The term of the Religious Juridical Persons Advisory Council having expired, the following were appointed by the Minister of Education to serve from May 1st., for a period of two years.

Newly appointed:

Prof. Masaichiro ISHIZAKA of Tohoku University, Shojun KANDA, chief priest of Gokokuji in Tokyo, Kosen NISHIZAWA, general secretary of the Soto sect, Sakao TAKASHIMA, chief priest of the Sugawara Shrine in Ueno, Mie Prefecture, Shuho

KURAMOCHI, chief abbot of Chizan-ha of Shingon Buddhism, Yasuji AKIOKA, general secretary of the Shrine Association, Hongan MIYATANI, general secretary of the Otani-ha of Shin Buddhism.

Re-appointed :

Rokusaburo NITODA, Professor of Waseda University, Zenta WATANABE, minister of the United Church of Christ in Japan, Tadaaki YOSHIMURA, chief about of Shin-shu-kyo, Kenzo AHARA, chairman of the board of directors of the Student Aid Association, Hideo KISHIMOTO, Professor of Tokyo University, Tokuchika MIKI, Patriarch of P-L Kyodan, Juichi SHIMOMURA, standing director of Tokyo Womens' Hall, Keigoro MOROI, Tenri-kyo.

Notes on Religion and Education

The Bible is among the reference books used in the courses on ethics which were revived in April at the beginning of the new school year. According to Yosaburo Naito, director of the Primary and Junior High Education Bureau of the Ministry of Education, "the purpose of the ethics classes is to nurture public manners in accordance with the principles of the Constitution, the Fundamental Education Law and the School Education Law."

* * *

The second commencement of International Christian University took place on March 21st. Seventy-six young men and forty five young women received degrees. Following the program the Diffendorfer Memorial Hall and a girls' dormitory were dedicated.

* * *

One hundred twenty-two members of the graduating class received degrees at Sacred Heart University (Catholic) for women this spring.

* * *

The auditorium, dining room, kitchen, printing shop and bakery of Obirin Gakuen were destroyed by fire on March 8. The cost of reconstruction is estimated to be ten million yen (approx. \$30,000). Contributions may be sent to Obirin Gakuen, 2693 Yabe-cho, Machida Shi, Tokyo.

* * *

Four hundred Shrine Shinto priests meeting in Fukuoka on May 9 passed a resolution urging that an effort be made to improve the character of Japanese education by giving more attention of the teachers who, although members of the Japan Teachers Union, are said to be ignorant of the intention of its leadership and unable to understand the errors of marxism.

* * *

Shinto Notes

Was it purely accidental that a sacred palanquin (*mikoshi*) being carried in a Shinto festival procession disrupted a Communist election meeting at Shimbashi in Tokyo during the recent election campaign? According to the *Asahi Evening News* (May 8) the Communists were at first angry but later on second thought took a more mild attitude toward the incident.

* * *

In an effort to attract larger crowds to the already popular Kanda Myojin Shrine in Tokyo, a performance by the "rockabilly king," Keiji Yamashita, was staged at the shrine in connection with the spring festival.

* * *

Shinto memorial services were observed on March 11 at the Kudan Kaikan in Tokyo for 2,560 war dead whose remains were brought back to Japan from the Philippines

by a government-sponsored graves mission.

Buddhist Notes

More than three hundred thousand persons participated in the funeral procession of the late Josei TODA in Tokyo on April 20. Mr. Toda was the head of the well-known Soka Gakkai of the Nichiren Shu sect of Buddhism.

* * *

The fifth biennial meeting of the World Fellowship of Buddhists will meet in the Sala Santitham (Peace Hall) in Bangkok, Thailand, November 24-30. About 500 delegates from thirty-four countries are expected to attend.

* * *

Mrs. Ruth F. Sasaki, well-known Buddhist scholar and follower of Rinzai-Zen, was ordained as a priest of Grand Head Temple Daitokuji in Kyoto in May. Mrs. Sasaki, the first foreign women ever to be so ordained, is the chief priest of Ryosen-an, a temple within the compound of Daitokuji which will be used as a training hall (dōjō) for foreign devotees of Zen.

* * *

Japanese scholars of Buddhism and Indian philosophy, heretofore dependent on English and German language volumes, will be greatly aided in their research by the recent publication of a Sanskrit Grammar in Japanese. The work has been completed after more than thirty years labor by Jikai Imazawa, a Shingon Buddhist scholar who is the director of the Narita Library of Shinshoji Temple in Chiba Prefecture.

* * *

The religious significance of the local concern over the fifteen Karafuto dogs left to die at the Showa Base in the Antarctic

was not generally noted amidst the hue and cry raised at the time of their abandonment. Among Buddhists importance is laid on sentient beings rather than human beings, and according to one authority it was the fact that they were *Japanese* dogs which made them so important in the eyes of the Japanese people.

* * *

A 30 meter high gold-plated pagoda costing the Burmese government approximately ¥17-million was recently dedicated in Moji's Mekari Park close by the Kanmon channel between the islands of Honshu and Kyushu.

* * *

A 5½ by 14 foot marble monument to 48,148 foreign soldiers who lost their lives on Japanese territory during World War II was unveiled on June 8 in Kyoto at Ryozen Kannon Temple.

* * *

Christian Notes

The English language *Asahi Evening News* carries a weekly sermonette in its Saturday edition. Among recent contributors were Chaplain (Maj.) Hermon Dicker (The Message of Judaism), The Reverend Kenny Joseph of the Evangelical Missionary Association (Christ Arose—So What?), The Reverend Howard B. Haines of Tokyo Union Church (How Much are You Worth?) and the Reverend William H. Jackson of the Southern Baptist Mission (Proper Jurisdiction).

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Japan's largest Protestant church is under construction in Shinjuku, Tokyo. The two-storied ferro-concrete structure with a floor space of approximately 2,000 square yards and an auditorium to seat 1,000 persons is to be the sanctuary of the Yodobashi

Church of the United Church of Christ. The total cost of the structure is ¥25-million of which 2-million yen has already been raised.

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The new addition to the Bethesda Home for Physically Handicapped women was dedicated on May 3.

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The Rev. Wataru Saba, leader of the Nihon Kirisuto Kyokai (*Shin Nikki*) died at his home on May 4 at the age of 76.

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Miscellaneous Notes

Emperors Birthday

A crowd of 75,000 Japanese and a few foreigners crowded into the Palace grounds to celebrate the birthday of Emperor Hirohito, who was 57 years old on April 29. Some of the visitors lined up from as early as 2:30 a.m. in order to have the honor of entering the gates first, but the crowd was much smaller than on many previous birthdays and those who went in the afternoon experienced very little delay.

Mother's Day

Every year Mother's Day is being more widely observed in Japan. This year 600 Japanese mothers commemorated the day by presenting a bouquet of white carnations to the Empress who met them at the western entrance of the Imperial Palace. Many colorful services throughout the country

marked the day which is peculiarly adapted to the traditional Japanese way of life.

Asian Games

Since in more ways than one sports are the absorbing interest of millions of people throughout the world, it is not strange that a primitive religious rite of the ancient Greeks should be preserved and add a sort of mystic spiritual aroma to Twentieth Century international athletic meets. Thus the "Sacred Flame" from Olympus finds its counterpart in the torch which was flown from Manilla where the Second Asian Games were held in 1954 and carried 1,160 miles from Kagoshima to Tokyo by 1,000 runners through fifteen prefectures. On May 24, seventy thousand people, including the Imperial Family and members of the diplomatic corps, greeted with thunderous applause the former champion runner who entered the new multi-million dollar National Stadium in Tokyo and opened the Third Asian Games by lighting the Sacred Flame Caldron. Thus a relic of the pagan festival of ancient Greece lives on and gives meaning to many persons today who find much in sports but little in modern religion to satisfy their spiritual nature.

Bahaist meet

The second annual regional convention of Bahai was held in Tokyo at the Kudan Kaikan (formerly Army Hall) in April with delegates from Korea, Taiwan, Hong Kong and Macao, as well Japan, present.

The Book Shelf

Compiled by *LEONARD SWEETMAN, JR.*

"ALL YE THAT LABOR"

by Lester DeKoster Grand Rapids: Wm. B. Eerdmans Publishing Company

This volume is one of a series of "Pathway Books." "Pathway Books" is a new series of original monographs by contemporary evangelical thinkers. The announced purpose of the series is threefold: "1) to give the latest results of research and reflection by leading evangelical scholars; 2) to make relevant to modern man the basic affirmations of the Christian faith through a consideration of those questions which have come to the foreground of the modern scene; 3) to display naked the idols of this age, and to urge upon modern man a thoroughgoing commitment to Christ and His gospel." In accordance with the last defined purpose, the director of the library at Calvin College and Seminary has written this essay on "Christianity, Communism, and the Problem of Evil."

There have been a great many books written on communism by Christian scholars. Some of them have been comparative studies of Christianity and Communism, while others have set forth a sustained critique of communism in the light of Christian faith. Thirty years ago or less the principal reaction of Christian scholars to Marxism was to recoil against the bloodiness of the revolution it anticipated and for which it fought. The brutality and violence together with the catastrophic viewpoint of communism alienated many who were sympathetic with its announced aims of peace, equality, and justice. However, in the last two decades there has been a new evaluation placed upon communism. The utopian strain in Marxism

was unappreciated during the liberal period. It has become increasingly clear to the serious student of Marxism that communism is basically optimistic. This optimism is of such a nature that it relies very little upon the cooperative effort of man to justify it. It is based upon faith in the ultimate identity between the interest of the individual and the interest of society. That is to say, communism holds that it is possible for man to give free expression to the self-interest which has determined his behaviour throughout history and yet attain a perfect social morality—surely a utopian idea. Communism dreams of a universal society in which all nations will be related to each other in a frictionless harmony, if indeed nations will not disappear entirely in to a universal brotherhood. It dreams of this ideal society as one in which the state "will wither away," and in which every form of coercion, force, and power will gradually become irrelevant.

DeKoster, in line with contemporary Christian analyses of Communism, seizes upon Marxist utopianism as the clue to its fallacy and innate contradiction. In the development of his argument, there are essentially two foci about which he constructs his well developed critique of Communism. The first focus is the Communist theory of man. DeKoster's conclusion may be summarized in his own words, "The grave weakness in Marx's analysis of evil and its cure lies in the fact that he does not hold man responsible for his sin. In consequence, he can assure no man of

his personal salvation, and from this follows the bitter struggle for survival which goes on in Communist nations" (pp. 50, 51). Marx shared the liberal interpretations of human nature of the 18th and 19th centuries which attributed human evil primarily to faulty political institutions. According to Marx the original idyllic social character of man was destroyed by the rise of the institution of private property. This social and economic institution plays the role of the devil in Communist mythology. It follows that the elimination of this institution would make men completely social and would abolish all frictions and competitions in human society.

DeKoster argues that this Marxist conception of evil is only that of wrong forms of economic relations. Since he posits only a "formal" concept of evil, he necessarily posits only "formal" salvation. This, however, does not do justice to Marx's own development. Marx in his early development set forth the same existential criticism of Hegel as Kierkegaard, namely, the Hegelian confusion of essence and existence, of form and matter. Marx's wrestling with the problem of labor as fulfillment and yet as alienation—a problem which he owes to Hegel, and not to Feuerbach as DeKoster avers—indicates the existentialist point of view from which he approached the whole problem of evil. However, the ironic thing is that Marx became victim of the very fault of which he criticized Hegel. Thus the dialectical process which he developed undercut the contradiction of the self and labor, of the self and society and lost touch with the human situation.

The other focus of DeKoster's evaluation of Communism is its view of history. The moral utopianism which underlies the Marxist view of man also provides the basis for a provisional moral cynicism which permits the defiance of the moral experience of the human race. Communism does this by positing the necessity of the dictatorship of the proletariat and its eschatological view of the historical process. DeKoster is at his best in depicting the historical irresponsibility of Com-

munists as having its origin in their view of the new society. It is axiomatic for Communism that there is no transcendent fulfillment beyond history, but only an immanent fulfillment within history. Yet in its concept of the classless society, which is the measuring-rod of all social and economic movements, the Marxist escapes the historical process and achieves the transcendent viewpoint, albeit surreptitiously. By this concept of a nebulous classless society, Communists are able to criticize contemporary movements without fear of inconsistency and rebuttal.

In his discussion of Communism as dialectical materialism, DeKoster adeptly points out the vulnerability of the Communist's purely immanent approach to the realization of the historical process. The naturalistic and historical framework in which dialectical materialism is cast makes it difficult to envisage the type of miracle that is presupposed for the consummation of history. The proletariat is cast in the role of redeemer. Yet, as the "Communist Manifesto" indicates, the proletariat are imbued with an ideological consciousness which enables them to control the destiny of history. But, as is aptly pointed out, such a proletariat animated with such a transcendent hope, is no longer a proletariat.

There are, of course, many other facets to DeKoster's penetrating and readable account. In conclusion, some comments may be allowed. DeKoster falls in the common practice of many Christian writers when they deal with Communism. In writing about Christianity and communism it is important to think of both as they are embodied in institutions and actual human behaviour, and not to contrast the best in the Christian faith with the worst in Communist practice. Thus while Communism is a Marxist dream of a classless society, the rulers of Russia are far removed from the best in historical Marxism. Christianity is the Gospel of Jesus Christ, but it is embodied in the church which is a human organization subject to the limitations of humanity. We are all too well aware that the church has provided the spiritual

sanction for unjust institutions of society. Should this not likewise be borne in mind when there is a comparison of Christianity and Communism?

Furthermore, it seems to me that DeKoster underestimates the tremendous problem of power in our modern social and economic systems. To state as he does that "'Thou shalt not steal' is the Christian approach to the problem of 'surplus value'" (p. 118) is to correctly insist that economic law shall be subject to divine law. But the complex character of our modern economic system does not yield easily to such a simple solution. Property rights are more absolute in an industrial and commercial society than they are in an agrarian society. Our technical civilization has created new perils of economic power which did not exist in an agrarian civilization. Christianity must solve this problem of power by integrating the organization and exercise of power with the meaning of life. Bertrand Russell has stated that power is to society what energy is to physics. The problem is to establish a meaningful relation between power and the Christian understanding of the purpose of life. For all its distortions, Communism,

nevertheless, is aware of the tremendous power generated by our technical civilization. It is my impression that DeKoster lacks an awareness of the full scope of this problem so that the solutions offered, though true, yet do not touch the realities of the situation.

Finally, any discussion of Communism and Christianity must come to grips with the problem of ideology. It is a serious Commission that DeKoster fails to give this subject its proper place. The reason is more than just that the concept of ideology is the basis for the Marxist attack upon religion in general and Christianity in particular. Modern ideologies are substitute forms of religion. It is incumbent upon us Christians, who have the profoundest insight into the nature of sin in the Scriptures, to lay bare the manner in which Communism becomes the victim of its own ideological pattern of thought and action. It is my impression that DeKoster does not fully exploit the evangelical insight into evil in mounting his attack upon Communism.

Olaf Hansen

THE PATTERN OF AUTHORITY by Bernard Ramm

Grand Rapids, Michigan: Wm. B. Eerdmans Publishing Co. 1957. 117 pp. \$1.50

This book, which belongs to the series of Contemporary Evangelical Studies which goes under the name of "Pathway Books," carries on for us a study which the *Japan Christian Quarterly* has presented to us in recent issues. It is important for the missionary in Japan to say by what authority he presents the Gospel which he proclaims, and to consider what criterion he is to use in testing the validity of that which he believes and preaches. Dr. Ramm shows himself to be no mean scholar, although he has a proneness towards the tendentious, and although the book is meant to be a popular presentation, its style of writing does little to commend it. There are also some unfortunate pieces of carelessness which one would expect a scholar to avoid. Dr. James

Denney is always quoted as "Denny"—but a major inaccuracy is the assumption that Dr. Burn-Murdoch (who is quoted to prove inconsistencies in the Roman position) belongs to the Roman Church, when he happens to be an Anglican. Such inexcusable carelessness means, of course, the invalidating of certain of his arguments.

The book comes out of the Reformed tradition, and, whilst rejecting some of the extravagancies of American Fundamentalism, reflects the orthodox tradition of such writers as B. B. Warfield, which has come to be associated with the name of "Conservative Evangelicalism". The differences between the author's position and that of fundamentalism would be more in the sphere of methodology than in the results at which both

arrived. The trio whose views on authority are not considered are the Lutherans, Anglicans and Christian mystics!

A preliminary study on the concept of authority is either too long or too short—too long if it is primarily intended to put forward the truth that few would deny—that “an authority becomes authoritative to a person only as that person accepts the authority through personal decision”; but too short, if the many topics introduced are to be adequately considered. The author refers to the limitations of space, and a major failing of the book is that it seeks to do too much with too little.

The central section on “The Principle and Pattern of Authority in Christianity” is naturally the most important, and here Dr. Ramm has much to say of real value, although the relationship between personalised truth and intellectual truth is not always clearly defined. He is concerned to avoid relativities which subjectivism in authority and its corollary of subjectivism in truth would involve, and feels that it is possible to attain to absolute certainty. One may wonder whether there is here the temptation to avoid the tension of faith. *As Christians we are called to walk by faith and not by sight*, and this means that we recall St. Paul's emphasis on the present partiality of our knowledge over against the perfect knowledge we shall have, patterned after God's knowledge of us. Dr. Ramm takes it that religious authority is dependent on God's revelation (with which most would agree)—and that this is a revelation of Truth. But this revelation of truth is a verbal revelation, although the author asserts that the Bible is not the *exclusive* authority, inasmuch as God's revelation existed orally prior to inscripturisation. The limitation of revelation to verbal expressions of truth leads him to say that “the authority of Jesus Christ to the early Church was the remembered divine word which came from the lips of Jesus Christ” or that “the early Church (was) under the authority of the remembered oral word of Jesus Christ” to the

seeming neglect of the truth that the Apostles and their converts were conscious of the living Christ in their midst and their oneness with Him in worship and sacrament.

When Dr. Ramm speaks of certainty about divine matters, the fact that the word has two meanings can lead to confusion. There can be the certainty of committal to the authority of Christ, and the conviction that “neither height nor depth *etc.* can separate us from the love of God in Christ,” but the word can also have the connotation of conceptual or logically proven certainty. It is a bit disconcerting to find Dr. Ramm floating from one meaning to the other—with, at times, an emphasis on the experiential as when he says that “the quest for a credible religious authority” ends in subjection to a Person “absolutely reliable, absolutely true, and absolutely love.” Such talk of absolutes, as talk about “Uniqueness” is, of course, the language of faith, and cannot be proven by logic.

The discussion on the dual authority of the Spirit and the Word is about the best in the book, and he quotes both the Reformation Confessions as well as the Calvinist Fathers and even (!) Arminius to demonstrate the dangers of a ‘*sola scriptura*’ foundation. Seeing that the sectarians use the same scripture as the orthodox tradition, the writer feels that “*The Holy Spirit does not speak in the Bible to the cultists.*” One would like to agree with him, but his statment is surely much too strong and is, besides, incapable of proof or disproof! They have an “improper principle of religious authority” because “they do not hear the voice of the Spirit,” but what the writer really means is that their interpretation of the scriptures is not in line with the historic interpretation of the scriptures. Although reference is made to the Reformers’ (and particularly Calvin's) readiness to accept the significance of church history and historical expressions of the Christian faith, as the creeds and decisions of early ecumenical councils, yet Dr. Ramm seems to have a phobia about the place of the church

in authority. It speaks too much of Rome and the setting up of a tradition over against the scriptures. But whilst one rejects a tradition which is contrary to the scriptures and has no justification therefrom, it may be argued that there is a place for legitimate tradition in the continuing life of the Christian community which is bound together by the one Spirit and holds fast to the apostolic testimony in the recognition that the church is built on their foundation. St. Paul himself refers to the authority of the church's life and worship. Dr. Ramm does not sufficiently recognize the place of the church in the establishment of the canon of scripture, although, in his clash with sectarians, he would allow an important place to the church. He quotes with approval Barth's statement of the importance of hearing the Scripture "in the sphere of the Church." The author seeks to take a mediating position between Rome and the sectarians, but, as we have suggested, his phobia of Rome gets the better of him. He denies any authority to church history as such, saying that it is only the history of theology which has authority. One may ask:

Why not, if we believe God to be the Lord of history? For Dr. Ramm "the objective Word of the Father, and the subjective ministry of the Spirit intersect in the heart of the believer to create a true knowledge of God and to call into being the Christian principle of authority," and, whilst one may agree with this emphasis on the subjective and objective sides of authority, the author does not quite explain how 'the continuity of Christian thought' fits into the scheme, nor the mode of testing every spirit to see whether it be in very truth the Holy Spirit.

In his critique of the Roman, Modernist and Neo-Orthodox positions, the writer shows (quite naturally) most consideration to the last, where the chief charge is an over-subjectivism and the danger of an authority that is equivocal. He speaks with some justice of the tension between an ineffable mysticism on the one hand and the "evils of psychologism and historicism on the other."

We may thank Dr. Ramm for raising some really fundamental questions, even if we may not always give the same answers—although we often will.

Raymond Hammer

THE PREACHER'S TASK AND THE STONE OF STUMBLING

(The Lyman Beecher Lectures for 1957, Yale University)

D. T. Niles, Harper and Brothers, New York, 1958

This is an important book for all who proclaim the Gospel, especially in Asia. Many helpful books on preaching appear from year to year, but certainly for us this volume has particular significance.

First, it is written by an Asian pastor who is one of leading theologians of the mid-twentieth century. Dr. Niles is a Methodist minister from Ceylon. His great-grandfather became a Christian in 1821 under the ministry of missionaries of the American Board of Commissioners for Foreign Missions. His own church in Ceylon is a tiny minority in a predominately Buddhist land. He is the author of nine books, and is Executive Secretary of the Department of Evangelism of the World

Council of Churches and Chairman of the World Student Christian Federation.

Second, the substance of the book is the result of serious intellectual encounter between Christianity on the one hand, and Hinduism, Islam, and Buddhism on the other. In preparing these lectures, Dr. Niles wrote to a Hindu friend, a Muslim friend, and a Buddhist friend, asking them to explain why they could not accept Christianity. From each friend he received a thoughtful reply. In each case he quotes the letter, asking the question, "Is this man's understanding of Christianity the same as mine?" If so, why cannot I change my presentation in such a way as to avoid the difficulties he finds in Christianity? In what way

does Christ become the "stone of stumbling"? "The only obedience that God asks of the preacher is that he does not attempt to change the shape of that stone in order to make it fit more easily into some other place in the building. That stone is meant for judgement as well as for fulfilment. It is uncut by human hands. The preacher is as much bound by its nature and its function as are those to whom he preaches. Jesus Christ is both the preacher's message and his limitation." (Page 15).

Three forceful chapters, a vigorous restatement of the Christian proclamation, form the core of the book: Preaching Incarnated-God (The Hindu Refusal), Preaching the Crucified Christ (The Muslim Refusal), and Preaching the Risen Lord (The Buddhist Refusal). The objections dealt with are by no means limited to representatives of the three faiths with whom Dr. Niles is engaged in conversation. However, for readers of the *QUARTERLY*, one of the most interesting parts of the book may well be the chapter dealing with the "Buddhist Refusal". In

both Buddhism and Christianity the author sees a valid protest against "religion," but the radical difference between these protests is significant. Incisive questions are raised:

How is the Christian to view the Buddhist concern for austerity, for renunciation, and for coming apart from the world?

Is it not true that the practice of piety, and even prayer itself, may some times become an escape from the rigorous demands of God in Christ?

What is meant by religionless Christianity, and why is this concept important?

Is it strictly true (as Toynbee says) that we Christians believe that *our religion* is the only way and truth?

The book is enriched by a number of poetic quotations from John Wesley and by illustrations taken from the wide experience of Dr. Niles himself. The reader will be disappointed that limitations of space did not permit the author to elaborate and to illustrate more fully the points which are raised.

David Van Dyck

CALVIN'S FIRST PSALTER

Edited by Eisaburo Kioka. Tokyo: Shishinsha Publishing Company, 1957. ¥350.

The place and impact of the metrical psalms in Protestant hymnody is rarely appreciated today. Luther's contribution in this realm is widely recognized, but most Protestants today do not realize that from the 16th through the 19th centuries the principal form of hymnody in non-Lutheran churches was the metrical psalm. In fact this was the only musical fare for the English (Anglican and Non-Conformist), and Scottish Churches until the second decade of the 19th century. Likewise, the first settlers who came to Plymouth, Massachusetts, possessed no hymnal but the Ainsworth Psalter. And the very first book published in the American colonies was the famous "Bay Psalm Book" in 1640.

However, because of the Puritan and more rigorous Calvinist insistence on Psalms and only Psalms as a fit medium for sacred worship, mo-

dern hymnologists have come to refer to "the tyranny of the Psalm". Perhaps it was inevitable that in the reaction to this "tyranny" the baby should be thrown out with the bath. Today few metrical psalms can be found in most hymnals except those in the Reformed tradition. This is particularly true of the Japanese *sambika* which in most respects is an excellent hymnbook. However, this situation has been rectified to some extent by the publication of this book, the first of a long line of psalters, with a Japanese translation. All who are concerned about using one of the finest forms of hymnody in Christian worship are indebted to Mr. Kioka for this service.

This Psalter first appeared in 1539 and was Calvin's first attempt to provide a form of congregational praise for the church at Strassburg where he was the pastor for a short period.

Singing psalms in the vernacular had become the fashion of the day in France in the early 16th century and for a short time were sung by Catholic and Protestant alike! Calvin determined to capitalize on this popularity and "baptized" this form of popular music for the church. The Strassburg Psalter contained only 19 metrical psalms, most of them translated by the most famous French court poet of the day, Clement Marot. This Psalter was the forerunner of the larger Genevan Psalter which came to have such a great influence throughout Europe.

Mr. Kioka has given us a copy of the original Strassburg Psalter with the *French* texts and original score. The latter part of this Psalter contains a modern harmonized version of these psalms with a Japanese translation plus the Song of Simeon, the Ten Commandments and the

Creed, all of which were included in Calvin's first psalter.

The question will arise as to the practicality of this Psalter for the ordinary Japanese church since the tunes are unfamiliar and the price too high for general usage. Nevertheless, for budding choral groups and church choirs this is ideal. Although unfamiliar, these tunes are not difficult and with some practice could be learned by most congregations. (Fortunately, the Japanese, unlike most American congregations, are not averse to learning a new hymn!) There is a great need for good sacred music in Japanese. The objectivity, poetic beauty, timelessness and utterances of corporate personality found in the psalms make them a glorious vehicle for the praise of God.

John Hesselink

THE MAKIOKA SISTERS

by Junichirō Tanizaki (translated from SASAME YUKI by Edward Seidensticker).

Charles E. Tuttle, Co., 1958. ¥850

Before reading a translated novel, one should ask: is the author really important and is the translation adequate, both in expressing the author's thoughts and in making it a great novel in its second language? One may quickly answer "yes" to both questions regarding *The Makioka Sisters*. E. Seidensticker has presented a translation of high merit. And Junichirō Tanizaki is among Japan's few writers who demands international attention.

Although Tanizaki was born in Tokyo and welcomed Western ideas at first, his maturity as a writer is measured from 1923, when he moved to the Kansai area and withdrew into the Japanese past. His final satisfaction with old Japanese culture is expressed in "In Praise of Shadows" (1934). In that article he wrote:

... we Orientals ... find beauty not only in a thing itself but in the pattern of shadows ... Our ancestors cut off the brightness ... and created a world

of shadows, and far in the depths of it they place woman, making her the whitest of beings."

It is this theme which he develops in *The Makioka Sisters*. Yukiko, third daughter of a once-wealthy and now dead Osaka merchant, is Tanizaki's ideal woman of old Japan, now seen in Osaka in pre-war Japan. Her older sisters, long-since married, fail to find her a husband however carefully they plan a *miai*. Mrs. Itani, a hair-dresser and their frequent colleague in these ventures, tells why: the family is too proud, thinking of past glory; and Yukiko, so slender and sad, lacks even more in charm when seen beside her "bright, modern sister," Sachiko. Even one of the suitors replied: "The fact was that Yukiko would never really be at home in the modern world. She would ... retain something pure and maidenly." But she needed a husband who could appreciate and protect those qualities!

Yet in the crises of the book, Yukiko, the

fragile maid of 30 who cannot speak to a man on the phone, becomes remarkably self-willed. It is she alone who never becomes ill but always nurses the sick. And without her quiet shadow, no party or gathering is a happy one. In contrast, the youngest sister (Taeko or "Koi-san") is most at home in the changing world. Making dolls and sewing she earns her own money; she cannot give up her play-boy, Kei-san, yet she later has lovers and bears a son to a bar-tender. She makes friends everywhere, but all ends in tragedy for her.

But the story is remarkable because of its author. The theme and its minor variations appear too simple when thus abbreviated. It is Tanizaki's realism—now skillfully opening the door into the family's past, or showing the disastrous impact of a flood on the family and neighbors as they wait for news of absent members, or describing delicately the awful development of disease as it robs a man of reason and of life. It is this characteristic which keeps one reading on and on breathlessly eager to reach the end of each episode.

And this realism, which never confuses sexual relationships with the wider focus of realistic concern, is invaluable. Tanizaki's novel becomes more accurate, even if un-analytical, than any

"study" of Japanese culture. The match-making process or *miai* still has central significance for marriage in Japan. One now sees it from the inside, urgently hoping for success, yet cautiously aware of the dangers. The Osaka-Kyoto and Tokyo rivalry is expressed as a minor theme, to Tokyo's detriment! Too, the unforgettable minor characters are as lively as a painting of Pieter Brueghel. There is the maid, Oharu-san, overtalkative, dirty, but an heroic person when flood, typhoon, or sickness comes. Or the self-indulgent Kei-san, who will not risk his trousers' crease for the life of his fiancée. Even the *sushi*-maker, lord and ruler of his customers' eating—"Eat up, young lady, eat up." His specialty is "dancing *sushi*" (prawn which is cut while still living). And the numerous suitors of Yukiko are themselves a cross-section of Japanese gentlemen, often seen to their disadvantage as Yukiko's female relatives dissect their bad points.

Tanizaki seems to have offered this book, written in 1943-1948, as an assurance to defeated Japan that Japanese culture is basically sound and will endure. As all great novelists have given clues to the deepest ideas and purposes of their people, so Tanizaki's greatest novel should be read both for enjoyment and for profit by every non-Japanese.

Robert Northrup

The Need for Men

In spite of the fact that Japan boasts almost two ordained men for every local church the need for trained and qualified men for the ministry is a pressing one. Many of the present ministers are not serving in the churches. Of those serving in churches many are near or past retirement age. According to the Interboard Committee Publicity Office in Tokyo 156 *active* ministers of the United Church of Christ (*Kyodan*) are beyond the age of 70 and an additional 136 are over 65!

Book Review Correspondence

A Special Feature

Occasionally readers react to material included in the pages of *JCQ*. These readers deserve the opportunity to express themselves and *JCQ*, within the bounds of propriety, desires to see all sides of any issue adequately presented. Such was the case with one book review published in the April issue. The review of Dr. Tucker N. Callaway's book *Japanese Buddhism and Christianity* was thought by some to be a bit harsh. Here *JCQ* presents a reply to the review by the author himself and, that the issues might not be further debated, a response by the reviewer.

A Reply to Alfred Bloom's Review

Tucker N. Callaway

I wish to express appreciation for the interest in my book, *Japanese Buddhism and Christianity*, manifest by the publication of a review of it in the last issue of the *Quarterly*. It appears to me, however, that anyone reading the review will receive the impression that the book is unreliable and hence of little value as a guide to an understanding of the subject it treats. As it seems to me that the criticisms put forward are not justified by a careful study of the book, I feel I ought to say something in its defense.

According to the review the footnotes were intended to be in the rear of the book but now and then appear on the page without apparent design. If attention had been given to page two of the Preface a paragraph would have been found explaining that the references to source materials were put in the back of the book; explanatory footnotes were left at the bottom of the

page to be more easily accessible to the reader.

The review affirms that the book is mistaken in saying Zen comes out of the Tendai Sect, and then speaks of its independent development in China. As stated in its Introduction, the book is limited to a consideration of Japanese Buddhism. So far as its Japanese history is concerned, Zen was founded by a Tendai monk, Eisai, who had steeped his mind in the teachings of this sect before his trip to China which led him to establish the Zen sect in Japan. The opinion of competent scholars concerning the historical relationship between Zen and Tendai is well expressed by Dr. Charles Eliot. He is speaking of Zen as well as other sects when he writes,

The later sects, whether they were Japanese creations or adaptations of Chinese originals, all arose within the Tendai. Hoonen, Shinran, *Eisai*, Doogen, Nichiren . . . were all students who had graduated in the same University [i. e., the Tendai sect], and their special doctrines mostly consisted in emphasizing some views which they had found in the

spacious store [of Tendai]. (*Japanese Buddhism*, p. 323. Italics mine.)

Eisai and the sect he founded had their roots deep in the soil of Tendai. J. B. Pratt indicates the historical relationship between Zen and Tendai in Japan in the following words. Concerning the Chian (Chinese word for *Zen*) sect, he says,

Representatives of this sect had been in Japan for centuries and *many Tendai monks* had adopted some of the Ch'an practices and ideas; but as a distinct sect it had never been established in Japan until, in 1191, *a devout member of the Tendai sect named Eisai, who had studied on Hiei-san* [the center of Tendai teaching], returned from China where he had investigated the doctrines of the Southern Ch'an school. This marks the beginning of the Zen sect... (*The Pilgrimage of Buddhism*, p. 483. Italics mine.)

To quote but one other authority on the matter, John B. Noss asserts that

The genetic relation between Ch'an and T'ien-T'ai [Chinese word for *Tendai*] in China was reversed in Japan. There under the name of *Tendai*, the rationalist school of thought came first to Japan... and Zen followed later as *its* intuitionist outgrowth. (*Man's Religions*, p. 205 Italics mine.)

In spite of the review's protest to the contrary, the book would seem to have some ground for claiming an intimate historical connection between Zen and Tendai in Japan.

The review indicates that the book gives a distorted picture of Buddhism because it fails to make clear that Buddhism is primarily concerned with salvation. But from first to last the book endeavors to emphasize the centrality of salvation in Buddhism. The subtitle of the book is: A Comparison of the Christian Doctrine of Salvation with that of some Major Sects of Japanese Buddhism. The first four chapters of the book deal

with little else than the Buddhist salvation experience. For Buddhism, salvation is enlightenment. The book spends most of its pages on attempting to clarify the nature of this experience. The review further suggests that the book presents Buddhist salvation as being merely a rational concept. Again and again, however, the book states precisely the opposite. For example, on page twenty-six we read, "The primary concern of Japanese Buddhism is with an experience rather than a system of conceptual thought." On page sixty we find the statement that Zen "is primarily concerned with experience rather than intellection." Etc. The non-conceptual and experiential nature of Buddhism is strongly emphasized throughout the whole work.

The review affirms that the book fails to deal with the peculiarly strong connection between gratitude and good works in the doctrine of the *Shin* sect. The review apparently overlooks pages 133-135 where this the particular matter is examined specifically. This section begins with the words,

"A fourth ethical result, one which receives special emphasis in the *Shin* sect, is an abiding sense of gratitude to Amida for his salvation. This gratitude is the motivating force for all actions of the true believer...." (p. 133. Unless otherwise specified, the page references in this article are to the book under discussion.)

The review suggests that the book reduces the Buddhist experience of compassion (*jihî*) to something cold and rational. But the book repeatedly shows the *jihî* experience to be one of ineffable joy. In one place, for example, the experience is described in terms of a Buddhist testimony:

Lo! all of a sudden you will come to realize a light abounding in full gladness... Your very existence has been delivered from all limitations; you have

become open, light, and transparent. You gain an illuminating insight into the very nature of things, which now appear to you as so many fairy-like flowers having no graspable realities. (p. 70)

This is the nature of the *jihī* experience set forth in the book. It pulses with light and embraces the universe. It is difficult to see how this could be construed as a shriveled portrayal of the experience.

The review takes issue with the book's contention that Japanese Buddhism in the sects discussed does not believe in an external world. I can only invite the reader's attention to the exhaustive account of the basic philosophy of Japanese Buddhism which is carefully documented throughout. If one comes to understand the Japanese Buddhist doctrine of *Shinnyo*, *Muga*, the *Chūdōo*, *Arayashiki*, *Kuu*, the *Busshin*, etc. he will I believe, perceive that for this religion the concept of an "external world" is meaningless. For enlightened Buddhists there is no *internal* or *external*. Time and time again the great Japanese Buddhist authors affirm that the source of all error is the false presupposition that there is a distinction between the knower and the known, between the "I" and the "not I", between subject and object. Things are not "external" to the mind of the knower. The Buddha Mind (the *Busshin*) is the source of all things and includes all things. The Buddha Mind is the only reality. The concept of something being "external" to the Buddha Mind is non-Buddhist.

Closely related to the question of "external" reality is that of plurality. The review maintains that enlightened Buddhists believe that there are many particular minds not identical with one another. It cites the Yogacara tradition to support this. Now

the heart of the Yogacara doctrine is the concept of *Alayavijnana* (*Arayashiki*, in Japanese) which is discussed in various parts of the book (e.g. pp. 19f.). Though it is true that the idea of many minds is admitted in connection with this doctrine, these minds are not understood to have concrete individuality. The term *Alayavijnana* is translated Store Consciousness, Receptical Intelligence, etc. It ultimately refers to the Universal Consciousness which contains all things, including the idea of many minds, within itself. When properly understood, the *Alayavijnana* is identical with the Buddha Mind. Japanese Buddhism uses the doctrine of the Three Thousand Realms in One Mind to express the idea that all particular things, including all individual minds, exist only within the One Mind which "thinks" them into being (pp. 125-7). The review suggests that individual minds are identical with the Buddha Mind, but not identical with one another. How can things equal to the same thing not be equal to one another? The Buddhist attitude toward plurality is set forth in the doctrine of Interpenetration. A Japanese Buddhist gives the heart of that doctrine when he writes, "As the result of mutual penetration and mutual identification, we have the concept, One in All, All in One, One behind All, All behind One..." (J. Takakusu, *The Essentials of Buddhist Philosophy*, p. 120). Though there seem to be many minds, they are one; the One Mind is manifested in what appears to be many minds, but it remains one. Referring to the Yogacara tradition Eliot writes, "*Tathata* [*Shinnyo*, Suchness] manifests itself to itself as the cosmic *Alayavijnana*, the receptacle of all possible ideas and sensations which contains all the

dharms or elements..." (*Japanese Buddhism* p. 86) All individual minds are held within this Cosmic Consciousness. Apart from it they do not exist.

One of the chief criticisms offered by the review is that the book attempts to make explicit some of the logical implications of Buddhist doctrine when seen from the view point of Christian realism. The book freely admits that Buddhists themselves do not acknowledge many of these implications. Indeed, within their own framework of thought it would be meaningless to do so. As mentioned above, Buddhists themselves do not deny the existence of an "external" world. Such word as *external* and *internal* simply have no meaning within the Buddhist frame of reference. The review takes exception to the book's contention that, when seen from the perspective of realism, Japanese Buddhism is essentially an epistemological solipsism or absolute subjectivism. As stated in the book,

From the Buddhist point of view, such terms as solipsism and subjectivism have no meaning. The concept of aloneness is possible only in contrast to that of many-ness. The concept of a subject is possible only when set over against that of an object. (p. 41 n.)

Buddhists are concerned with an experience of enlightenment. They describe the essence of this experience as being a deliverance from the belief in a distinction between subject and object. If a person believes there is an identity between the knower and what he knows, *for him* all things are within his own mind. The realist describes a person who holds such a view by terms like "solipsist" and "subjectivist", though he understands that to the person himself such a designation is meaningless.

The author of the book is under the im-

pression that to make manifest the logical consequences of the religion with which he is concerned is a valid function of the apologist. If in this opinion he is mistaken, then there is much useless material in the book. One of the primary objectives of the book is to uncover the logical implications of Buddhism in terms of the Christian world view. The author was, however, most anxious to show how the Buddhists themselves interpret their own experiences, to show the richness of these experiences, the profound peace they bring, and to indicate reasons for their great emotional appeal. To read the book aright one must distinguish between its description of the experiential realities of Buddhism and its demonstration of the logical consequences of the Buddhist interpretation of these experiences.

The review claims that the apologetical intention of the book is undermined by its admission that the truth of neither Buddhism nor Christianity can be proved. This criticism comes as a surprise to one who had not been aware that there are any Buddhists or modern day Christians who think it is possible to *prove* their beliefs. As Dr. Elton Trueblood affirms in his *Logic of Belief*, "nothing in this world is logically coercive. . . . All we can do for any man is to show what the evidence is, and let the evidence do the convincing. If it is not convincing, there is nothing more we can do." (*Logic of Belief*, p. 50.) If the God of Christianity exists, he exists. Nothing could alter this truth. But man's knowledge of God depends upon faith, and faith is an act of will. If the Buddhist chooses to disbelieve the truth of Christianity, there is no possible proof which can force him to do otherwise.

Certainly apologetics is primarily concern-

ed with the question of truth. From beginning to end the book attempts to show that the doctrines of Buddhism run counter to a realistic interpretation of the universe, while the doctrines of Christianity are in harmony with this interpretation. The author believes the realistic interpretation to be the *true* one. Thus, from his point of view, the book is filled with evidences against the *truth* of Buddhism and for the *truth* of Christianity. An attentive reading of the conclusion of the book (pp. 251-6) should leave no doubt concerning the author's regard for the question of truth. In one place we read, for example,

The simple fact is that Buddhism and Christianity cannot both be true. . . . If the Christian faith is true, such things as individual personalities do exist, and Buddhists, like other men, were created by God for fellowship with him. In short, if the Christian faith is true, Christians have the very nature of the universe . . . on their side: (pp. 253f.)

The author himself is convinced of the truth of Christianity, but he does not believe it is possible to *prove* this truth to Buddhists by rational argument. So long as a Buddhist clings to a world-view which excludes the very possibility of the existence of an objectively real personal creator God, he cannot even understand the Christian idea of God, much less accept it. A man can believe an error to be true if he wills to do so. The review makes the statement, "our author concludes on the superiority of Christianity without first determining the truth of Christianity over against Buddhism." But the whole book is nothing other than an attempt to demonstrate the error of Buddhism to those who are willing to believe in the truth of Christianity.

The review claims the book puts Buddhists

in an unfair position by saying that if a Buddhist will submit to the Christian categories of thought he may discover the errors of Buddhism. This is unfair, it is maintained by the review, because it is a double edged sword; "the author should be willing to step out of his context and submit to Buddhist categories." This is precisely what the author has tried to do. As he has read the Buddhist scriptures and Buddhist authors he has attempted to enter into their attitude toward the phenomenal world, to see things from their point of view. (e.g. see note on pp. 135f.) It is thus that he has gained a sympathetic understanding of the strong emotional appeal of the Buddhist salvation experience. He was not, however, convinced by his experiments within the Buddhist world-view. The fact that *truth* is on one side and not the other blunts one blade of the double edged sword and sharpens the other. The author believes that if a Buddhist would submit himself to the Christian categories of thought as he himself has done to the Buddhist categories, the Buddhist would be likely to see the truth of Christianity and accept it. At any rate, there is no other way for a Buddhist to hear the Christian message with understanding than to hear it within the framework of Christian realism. So long as he holds to the conviction that there is no distinction between the "I" and the "Thou" he can never comprehend what Christians mean when they speak of God.

Pointing out some of the problems related to the use of questionnaires, the review seems to imply that it was a mistake to employ one in the present study. The author of the book is well aware of the dangers of the questionnaire method and

therefore was cautious in his application of it. As mentioned in the Introduction (p.6) the questionnaire was used merely as a "supplementary" source. As such it was most helpful.

The review suggests that an inability to read the Japanese sources in the original language leads to an uncertainty of interpretation of the ideas involved. Certainly it would be helpful to read the various oriental languages involved. But the author believes that with the tremendous wealth of material available in translation by competent scholars and the large amount of English writing done by Japanese and Western authorities in the field, it is possible to gain an accurate insight into the essentials of Japanese Buddhism without a free reading knowledge of Japanese.*

The review also feels that the organization of the book should have been handled differently. All that can be said at this point is that it was helpful to the author to take up the general position of Buddhism in the first chapter, to show how these general principles are illustrated in each of the three sects under consideration in the three succeeding chapters, and in the concluding chapter to compare the Buddhist concepts thus presented with those of Christianity. Others have said they find the arrangement useful.

This has turned out to be longer than I had expected. But since nearly everything in the book was found wanting, there has been much to say. With all that has been said some of the criticisms have not been answered specifically. Few of them are answered fully. For a more complete answer

I invite those interested to read the book itself, carefully, every page; to turn to the source references at points where they have questions of authenticity. One gets the impression that the review's strong reaction against the book is perhaps based on the presupposition that there is no essential difference between Christianity and other religions, somewhat in the manner of the William E. Hocking School. This appears to be supported by some of the reviewer's comments in his article, *Methodology in the Comparison of Religions*. (J.C.Q., April 1958, pp. 137-9) In his review of the book under discussion he supports the contention of Arthur Lloyd that there is a strong similarity between the Pauline and the *Shin* doctrines of salvation by faith. Now the book clearly indicates the apparent similarities between Buddhist and Christian doctrine. It goes farther, however, to show the superficiality of these similarities. If a student comes to the study of Japanese Buddhism with the prior assumption that there can be no fundamental difference between it and Christianity, it is very difficult for him to acknowledge evidences for this difference even when he is confronted by them. He rather attempts to fit Buddhist teachings into the Christian framework of thought with which he is familiar. Before the author of the book began an intensive study of Japanese Buddhism he had considered Buddhist doctrines in realistic terms. It was not until after several months of special study in the field that he began to realize Buddhists take their non-pluralism seriously. Since so many of their writings seem to be dealing with concrete details,

* Dr. Callaway has been lecturing on Buddhism and other religions in Japanese for over five years. Ed.

historical events, etc., one is easily deceived into taking them literally. It would be especially difficult for a scholar whose pre-suppositions forbid the admission of ultimate disparity between Buddhism and Christianity to recognize the fact and implications of the Non-pluralistic Idealism which forms the foundation of Japanese Buddhist thought.

If one is to gain an accurate understanding of a religion, he must see it as it is, not as he had expected it would be. I have the highest respect for Buddhism and a deep affection for many of its adherents. For this reason I have been at great pains to understand their thought from their own point of view rather than to force it to conform to my own preconceptions of it.

Reply to Dr. Callaway

Alfred Bloom

My comments on Dr. Callaway's rebuttal will be brief since it is unnecessary to repeat old arguments. The basic point of our disagreement lies in the fact that Dr. Callaway simply overstates his case. A difference in perspective is that I should maintain that comparison is only possible after adequate social and historical analysis has been made. In all it was not my intention to imply that the book is unreliable or of no value. It has its area of reliability and value, but it is not perfect.

Though the author's approach may be valid from his point of view, it misses the target for which it aims. The fact that idealism differs from realism is irrelevant to the issue of whether or not realism and idealism are true. The only thing we can demand of a system of thought is that it should be consistent with itself and that its experience should be correlated with its

ideals. The real task is to study the Buddhist view to discover any inconsistency. Such an approach is not evident in the book.

With respect to the philosophical problems involved in the Buddhist idealist position, it appears that Dr. Callaway confuses the absolute and relative standpoints in Buddhism and he does not strictly abide by the Buddhist position of neither affirming nor denying. In his rebuttal he also indicates that he confuses a philosophical solipsism and a religio-philosophical theory of identity.

The application of logical consequences to a system of thought may be fine, but if the system is primarily interested in experience and not conceptual constructs, such an endeavor misses the mark and can easily be side-stepped by the opponent.

Any one involved in Japanese thought is aware that many times terms, feelings, ideas, simply resist translation despite the ability of the translator. As it is necessary to know some Greek and the cultural tradition behind that language to grasp the philosophical discussions concerning the Trinity in Christian theology, so there must be some knowledge of the languages of Buddhism in order to deal with its subtle philosophy. Historically, the issues go beyond Japan, to China and India.

In conclusion, Dr. Callaway's book lacks the social-historical perspective which is necessary to indicate whether a religion is satisfactorily meeting the needs of its adherents. Simply to put differing viewpoints in juxtaposition and plead for one's own is pointless without considering how each answers common human questions of existence and then testing the validity of those answers in the light of human experience. To indicate the errors in another's view-

point is not necessarily to demonstrate the truth of one's own.

It is the hope of this writer that this discussion of Buddhist philosophy and comparison of religion will stimulate interest in this area and help us all to ask the proper

questions in order to elicit proper answers. This Journal is to be thanked for its encouragement of expression of opinion in the belief that our understanding may be increased.

Further Correspondence

Dear Mr. Editor:—

The enclosed theses may be too late for publications in the next number of *JCQ*, but might be short enough to be used as a "filler" for your final proof...

Your annotation on p. 131 (*April issue*) which brands my criticism of Callaway as 'exceptional' seems to me overlook the criticism made by Bloom which bears me out. Callaway knows a lot about Buddhism but has a very questionable idea of the historicity of Christianity which may cause him serious distress if he ever reads Bultmann or really tangles with higher criticism. Thus he puts Christianity in a most vulnerable position and grants Buddhism its main arguments, a double mistake which would justify my warning that this is not the right way of doing our comparative research.

I hope that you have had other correspondence about your April number which, as far as the plan of discussing these problems is concerned, has my hearty approval. Unfortunately among the missionaries only very few ever seriously wrestle with these questions. Some years ago it was suggested that we have a sort of "Readers' Forum" in the *JCQ*. Are you intending to have it? Form could be condensed or small print, cf. "Time-Magazine."

Looking forward to your July issue,

Sincerely, R. A. Egon Hessel.

JCQ is interested in a "Readers' Forum" if its readers desire one and herewith prints Mr. Hessel's "Theses" enclosed with the above letter. Ed.

TOWARD A CHRISTIAN THEOLOGY OF RELIGIONS. Theses about Methodology in the Comparison of Religions.

- 1) Comparative Religion is not an independent field of scientific research. It is a branch of the Philosophy of Religion which is subject to the subjective belief of any reviewer. Thus e.g. a Buddhist who cannot acknowledge the existence of a personal God, will have to admit his agnosticism and therefore can describe only external, i.e. pseudo-religious forms of non-Buddhist religions while he is unable to understand the truth of divine revelation. Vice versa, the Christian Theologian who is principally committed to faith in the one divine revelation will have to deny that basically agnostic Buddhism ever can be regarded as a religion.
- 2) Christian Theology can overcome the present impasse of Comparative Religion by a principal attempt to think from the divine fact of the One and Only Revelation in Jesus Christ, by establishing a CHRISTIAN THEOLOGY OF RELIGIONS.
- 3) A CHRISTIAN THEOLOGY OF RELIGIONS will have to do its work under the following classifications:
 - a) Christian Theology of Religions will profess only one true divine revelation, in Jesus Christ, for all ages and all religious systems.
 - b) Christian Theology of Religions will classify so-called Monotheist Non-Christian Religions as aberrations from true revelation:
 - c) Christian Theology of Religions will classify so-called Polytheist forms of worship as deified Anthropolatry;
 - d) Christian Theology of Religions will classify Pantheism in all its forms as basic Atheism.
- 4) Any attempts of "understanding the function and character of religion as a feature of Human existence" or of "establishing conversation and understanding between members of various faiths" (cf. Alfred Bloom in *JCQ* April 1958, pp 138/139) are doomed to fail, unless they are based on the theological principles stated in # 2-3 above.
- 5) Modern "Dialectic" Theology has succeeded in getting a wide hearing in Non-Christian and Philosophical Circles because of its strict adherence to the principle of Divine Revelation in Jesus Christ. Neglect of the insights gained by the "Theology of Crisis" will harm any future research of comparative religionists.
- 6) Judged under above principles (#2-3) the work by D. T. Suzuki, F. Matsutani and T. N. Callaway (cf. *JCQ* April 1958) fall short of requirements and should be regarded as harmful to the purpose of a Christian Theology of Religions.

Recent English Language Books on the Japanese Christian Movement

A Special JCQ Supplement

HOWARD HUFF

As a special help for the many delegates to various international conferences being held in Japan this summer *JCQ* has attempted briefly to introduce and evaluate some of the more recent books on Japan's Christian movement from the standpoint of one actually in daily contact with that movement.

Japanese Witnesses for Christ, Norimichi Ebizawa, ed.: World Christian Books, London. ¥150. Paper.

Ten Against the Storm, Marianna and Norman Prichard: Friendship Press, New York. \$2.50 (about ¥900).

The above books might be retitled. The first could be called "Five for Christ," and the second, "Ten in the Vanguard." The title, "Ten Against the Storm" is satisfactory only as concerns the "ten". You can read the book through and not know what the "storm" is about. Both books are brief biographical studies of leaders of Protestant Christian Faith. One treats of five leaders of the Meiji Era. The other tells the story of these five along with five others whose lives extend to very recent times.

Japanese Witnesses is one volume in an outstanding series of books that is being produced by the United Society for Christian Literature and published by the Lutterworth Press. This series is called "World Christian Books" and is sponsored by the International Missionary Council. General

Editor for the whole series is Bishop Stephen C. Neill. The editor of this particular volume is Executive Secretary of the Literature Commission of the Japan National Christian Council.

The five early Christian witnesses to whose lives we are introduced are Joseph Neeshima, Bishop Yoichi Honda, Masahisa Uemura, Kenzo Uchimura and Gumpei Yamamuro. Not everyone will agree that these five are the outstanding representatives of the period: but any consensus would list these five among such and they possess the additional distinction of being heads of divergent streams of Christian confession in this land. At this price the book is indispensable.

Ten Against the Storm is published in the U.S.A. This sends the cost up. However it is bound well and is printed in good type on excellent paper. The style of writing entices the reader along, assisted by line drawings at the chapter headings by Mine Okubo that really suggest things Japanese.

The authors were both reared in Japan.

Hence there is a spirit of conviction and enthusiasm that is effective. In addition to the five mentioned above, biographical profiles on Hiromichi Kozaki, Kajinosuke Ibuka, Kaji Yajima, Inazo Nitobe and Michi Kawai are included.

Christianity in Japan, Tomonobu Yamagita: Bible Library Publishers, Sendai. ¥180. Paper.

This is a short historical survey. Assessment of its value is made more difficult because there is so little in this field to which it may be compared. Yet to have done something, to have made a start is useful. We are grateful, for such contributions are needed.

Dr. Yanagita is not a historical scholar. So in a sense his critical judgments demand qualification. However his research is competent, doubtless a carry over from his mastery of the Greek language and the field of the New Testament. He is a lecturer at St. Paul's University in Tokyo and a member of the Christian Reformed Church in Japan.

The author's style may not come translation. Translation language seldom is inspiring and this sets no new pattern. But essential facts are here in manageable brevity. Dr. Yanagita brings to his scholarship a fund of experience outside the Church and its way of life. However his postwar conversion has fused this experience into a kind of compulsively prodigious activity. The judgments sometimes expressed in this

book consequently may be as much the result of temperament of as conviction achieved by cautious consideration of the historical data.

Cross and Crisis in Japan, Charles W. Iglehart: Friendship Press, New York. ¥400. Paper.

This book is inscribed to "F.A.I." Sheh as just gone on ahead. We who knew her and loved her in Christ share with the author the richness of his own eternal hope. Occasionally I was privileged to chat with the author as this book was being written. Its maturity is that of the man. He lived this crisis with his Japanese Christian friends and he recounts all its facets concretely. There may be those who will think he slights the cross. If so, they do not reckon with a man who feels its judgment so intensely that he writes no word to suggest that God's hand can be cut short or His witness obliterated by any group which works in love. This is a wise, gracious and hopeful book. It looks not only to the cross rising from crisis, but beyond: 'I am the resurrection and the life.' "Beyond the Cross is victory with our risen Lord."

This book is indexed, has statistical tables on churches, schools and social work, an excellent map and a useful, up-to-date bibliography on Japan. It is a well stocked store of knowledge on present-day Christian activity in these Islands.

AN IMPORTANT ANNOUNCEMENT

1958 Missionary Directory

The publications Committee of the Fellowship of Christian Missionaries regrets to announce that in spite of much discussion and careful planning it has been unable to arrange with the Evangelical Missionary Association of Japan for the joint publication of a missionary directory this year. Consequently, in view of the lateness of the date, the Committee has arranged to include the directory in the 1958 Christian Year Book. Readers are urged to place their order with the Kyo Bun Kwan early.

With the Missionary Fellowship

I. Personals

Compiled by *MARY CATHERINE FULTZ*

FURLOUGH NEWS

Missionaries leaving Japan for furlough during the spring and summer of 1958 include the following:

- (ABCFM) BUELL, Miss Constance, for pre-retirement furlough, from Kobe Jogakuin; GULICK, Mr. and Mrs. Leeds, Kyoto; MATTHEWS, Rev. and Mrs. Alden E., Noson Shingakko. (CMS) FOSS, Miss Eleanor M., and GOLDSMITH, Miss Mabel O., by SAS for furlough in England, % Church Missionary Society, 6 Salisbury Square, London, E. C. 4. (E&R) GETZ, Mr. and Mrs. Pierce, Doshisha; PETERSEN, Miss Tordis, Osaka; YEARRICK, Rev. and Mrs. Homer F., Tokyo. (ELCJM) SWENDSEID, Rev. and Mrs. Douglas; SANODEN, Rev. and Mrs. Russell; INGULSRUD, Rev. and Mrs. Lars; LUTTIE, Rev. and Mrs. Philip; NELSON, Rev. and Mrs. Richard; ARNOLD, Rev. and Mrs. Paul; HERBST, Miss Ruth; and HOLTE, Miss Roselyn.
- (ABFMS) WATERMAN, Gertrude, Osaka; MCCOY, Beulah, Shokei Jogakuin; JOHNSON, Mr. and Mrs. Howard and family, Kanto Gakuin; RINELL, Mr. and Mrs. Egron, Kanto Gakuin (to Sweden); DAWSON, Mr. and Mrs. George, Tokyo; EPPINGER, Paul, Kanto Gakuin; THOMPSON, Edith, Soshin Jogakko.
- (EUB) ANDERSON, Miss Irene, Fukushima; ELMER, Miss Ruth, Tokyo; and VOEHRINGER, Miss Elizabeth E., Tokyo.
- (JEB) MCGRATH, Miss V., (MC-WDCS) BANDEL, Miss M. Elizabeth, Hiroshima; BOYER, Miss Alice, Yamanashi; CURRY, Miss Olive, Kwassui Gakuin; HOWELL, Miss Elizabeth, Fukuoka Jogakuin; JONES, Miss Mary, Hiroshima; MAYER, Miss Margary, Kagoshima; MOORE, Miss Helen G., Kwassui Gakuin; PEAVY, Miss Anne, Seiwa Girls' Jr. College; BEDELL, Miss Mary, Hiroshima Jogakuin.
- (MC-DWM) GERMANY, Rev. and Mrs. Charles, Tokyo; HILBURN, Dr. and Mrs. Samuel, Kwansei Gakuin; JONES, Mr. and Mrs. Randolph, Kwansei Gakuin; KITCHEN, Rev. and Mrs. Theodore, Tokyo; RAHN, Rev. and Mrs. Robert W., Osaka; SHIMER, Mr. and Mr. Eliot, Nagasaki; and SWAIN, Rev. and Mrs. David L., Tokyo.
- (PN) GRUBE, Miss Alice, Osaka; and WEISS, Rev. and Mrs. W. C., Yokosuka.
- (PS) BUSH, Dr. and Mrs. O. B. and family left Yodogawa Christian Hospital, Osaka, in May to return to the U. S. by way of Europe. Dr. Bush has been invited to attend the International Diabetic Congress which is being held in Dusseldorf, Germany, in July. While there he will present

a paper "On the Problem of Diet for Diabetics in Rice-Eating Populations." After September, the Bushs' furlough address will be 235 Inman Drive, Decatur, Georgia.

(PS) CAIN, Rev. and Mrs. Benson, Tajimi, to Columbia Theological Seminary, Decatur, Georgia; MCILWAINE, Dr. and Mrs. W. A., Kobe, to 235 Inman Drive, Decatur, Georgia; MAGRUDER, Rev. and Mrs. James T., Takamatsu, to 6000 Bradley Blvd., Bethesda 14, Maryland; and SWENSEN, Miss Nell, Osaka, to 2326 Garden Drive, Columbus, Georgia.

(RCA) FLAHERTY, Mr. and Mrs. Theodore, Tokyo; HESSELINK, Rev. and Mrs. John, Fukuoka; NORDEN, Rev. and Mrs. Russel, Fukuoka; TANIS, Rev. and Mrs. Paul, Kanagawa; and VAN WYK, Rev. and Mrs. Gordon, Tokyo.

(SBC) GRAVES, Miss Alma, Fukuoka; TALLEY, Miss Frances, Matsuyama; CLARK, Dr. and Mrs. C. F., Kyoto; GILLESPIE, Rev. and Mrs. D. L., Osaka; MEDLING, Rev. and Mrs. W. R., Kumamoto; and GARROT, Dr. and Mrs. W. M., Fukuoka.

(UCC-OMB) MCKENSIE, Mr. and Mrs. Arthur, ICU; MUIR, Rev. and Mrs. Francis, Kyoto.

(UCC-WMS) CHAPPELL, Miss Constance, Tokyo Joshidai; and HAIG, Miss Mary, from Kanazawa and RORKE, Miss M. Luella, from Shizuoka, for pre-retirement furlough. J-3's who are completing their term and returning to the U. S. are: ALTHOUSE, Miss Sue; ALSTON, Miss Charlotte; BAUMGARTNER, Mr. and Mrs. Paul; CHAMBERLAIN, Miss Addie; PARROTT, Miss Rae Beth; HARMELINK, Miss Fenita; and NORRIS, Mr. Douglas I.

JONES, Rev. and Mrs. Henry, after attending conferences and consulting with church leaders in many different countries in Asia, in connection with Mr. Jones' work in Industrial Evangelism, returned to Manila for the Asian Conference on Industrial Evangelism from June 2-15. He will return to the U. S. to study at the University of Chicago for a year before returning to the Orient to work in Industrial Evangelism in East and Southeast Asia.

WELCOME BACK

Among missionaries returning to Japan after furlough, we have reports of the following:

(ABFMS) CALDER, Marguerite, Kanto Gakuin; KNABE, Elizabeth, Women's Christian College; NELSON, Ada, Tokyo. (CMS) DOUBLEDAY, Miss Stella C., to 882 of Senda machi, Hiroshima.

(ELCJM) MITCHELL, Miss Anna Marie; and OLSON, Rev. and Mrs. Norman.

(IBC) GARNER, Miss Margaret, to 126 Tsuchidoi, Sendai; HAVLICK, Miss Dorothy, Interboard House, 4 of 12 Shiba Koen, Minato Ku, Tokyo; ROBERTS, Mrs. May M., Kobe Jogakuin, Okadayama, Nishinomiya; KORVER, Mr. and Mrs. Ronald, 761, 1-chome, Kami Osaki, Shinagawa-ku, Tokyo; CARROLL, Miss Sally, Seiwa Joshi Tanki Daigaku, Okadayama, Nishinomiya; ROSSMAN, Rev. and Mrs. Vern, 12 Hachiyama, Shibuya-ku, Tokyo; SCHWEITZER, Mr. Carl F., Komegafukuro, Sendai; and ELSTON, Miss Gretchen, Keimei High School, 35 Nakayamate-dori, 4-chome, Ikuta-ku, Kobe. Miss Elston is a former J-3, who has been appointed a career missionary.

(PS) BORCHERT, Rev. and Mrs. Harold, to 385 Fukui-cho, Kochi; HEIZER, Miss

Jo Anne, and STEWART, Miss Betty, to 116 Shigatsuta, Hongu-cho, Kochi; LANCASTER, Rev. and Mrs. Lewis H. Jr., to 14, 3 Tokushima Hon-cho, Tokushima; MCCALL, Rev. and Mrs. Don, 1054 Arao-cho, Ogaki-shi, Gifu-ken; MOORE, Rev. and Mrs. Lardner W., 65 Saiwai-cho, Takamatsu.

(SBC) HORTON, Miss Frances, Osaka; MCMILLAN, Rev. and Mrs. Virgil, Nagasaki; HAGOOD, Dr. Martha, Kyoto; HALVARSON, Rev. and Mrs. Carl, Tokyo; and CLARKE, Rev. and Mrs. Coleman.

(AFSC) TAYLOR, Mr. and Mrs. Howard to Shimotsuma, Ibaraki-ken.

RETIREMENT

(PS) CURRELL, Miss Susan, who has served in Japan since 1921, leaves in July to retire at Black Mountain, North Carolina. She has been serving in Kochi, teaching Bible at Seiwa Girls' High School and doing other evangelistic work. The love and prayers of her many friends among both the Japanese and the foreign communities in Japan will follow her.

NEW ARRIVALS

(ABFMS) FULOP, Dr. and Mrs. Robert and Family, (Ph. D. Edinburg) probable assignment Kanto Gakuin Institute of Christian Studies.

(AFSC) WHITNEY, Mr. Joe arrived in March, 1958, to serve with the American Friends Service Committee in charge of International Student Seminars.

(CMS) DIXON, Miss E. Joan, to Poole Gakuin, Katsuyama-dori, Ikuno-ku, Osaka; WOOD-ROBINSON, Rev. D. and Mrs. J. and daughter Sally, % Mrs. Tochigi, 149 Nishiyama-cho, Ashiya-shi. (OB) HILTNER, Mrs. Frederica M., from Seattle. (SBC) GILLHAM, Rev. and Mrs. Frank

and one child; and FARRIS, Rev. and Mrs. Theron and two children, all at 352, 2-chome, Nishi Okubo, Shinjuku-ku, Tokyo.

MARRIAGES

Miss Wilma Theron and Mr. Philip Visser were united in marriage on May 4. They have resigned from the JEB and are now independent missionaries.

Miss Margaret Cuddeback (Peggy), former ABFMS missionary in Osaka and Mr. William P. Woodard, ABCFM missionary, Director, International Institute for the Study of Religions and Chairman of the Publications Committee of FCM, were married May 10 at the Chapel Center, Tokyo.

BIRTHS

(CJPM) A daughter, Estherli, was born to Mr. and Mrs. Eugen ZOLLINGER of the International Mission to Miners on March 3rd. Mr. and Mrs. Zollinger are associate missionaries of the CJPM.

(JEB) A daughter, Mary-Anne Elizabeth, was born to Mr. and Mrs. Milton WAYNE on March 11, 1958.

(PS) A daughter, Anne McIntire, was born to Mr. and Mrs. Lardner C. Moore on April 13, 1958.

(SBC) A daughter, Rebekah Ruth, was born to Rev. and Mrs. B. P. EMANUEL, on March 13, 1958. (A son, Scott Cameron, was born to Rev. and Mrs. A. E. SPENSER on Feb. 17, 1958.)

DEATHS

(SBC) Mrs. Frank CONNELLY died in Fresno, California, on January 4th. Scott C. SPENCER, infant son of Rev. and Mrs. A. E. Spencer, of Matsue, died on April 7, at the age of seven weeks.

The Rt. Rev. Charles S. Reifsnider, who served as an Episcopal missionary in Japan nearly thirty years, died in Pasadena, Calif.

in March. He was 82 years old. Bishop Reifsnider was president of St. Paul's University (Rikkyo Daigaku) for 1912-1941.

Mr. Florence Alchin Iglehart, 74, wife of Dr. Charles Iglehart, professor emeritus of Union Theological Seminary, died of heart failure Wednesday May 21st at Saint Luke's Hospital, New York.

HONORS

The Omi Brotherhood reports that Dr. Merrell Vories Hitotsuyanagi was granted the title of "The Honourable Citizen of the City of Omi-Hachiman No. 1" on March 31, 1958, by the unanimous vote of the City Council. The Mayor and his assistant visited him in his sick-bed and passed it on to him.

Raymond P. Jennings, ABFMS, Kanto Gakuin, Editor of *The Japan Christian Quarterly*, received the degree of Doctor of Theology *in absentia* from Central Baptist Theological Seminary, Kansas City, Kan., on May 22. The subject of his dissertation was "The Development of the Christian Witness through Christian Higher Education in Japan in the Post-War Years (1945-1957)

with Particular Attention to the Work of American Baptists."

TRAVEL HERE AND THERE

The Central Japan Pioneer Mission reports that Mr. A. V. WINDSOR, General Director, made a short visit to their Home Councils in the northern hemisphere in March.

Miss Agnes GODERT and Miss June LAMB, of the Presbyterian U. S. Mission in Japan visited the Presbyterian U. S. Mission in Korea in April and May.

Lt.-Commissioner Chas. DAVIDSON, of the Salvation Army, attended an international conference of S. A. Commissioners in London during June, via San Francisco, New York, Europe and Hongkong.

Dr. Dana M. ALBAUGH, Director of the Overseas Department of the ABFMS, and his wife visited Japan February 24-28, and Dr. Albaugh returned from Thailand to attend the Annual Conference of the Japan Fellowship of American Baptist Missionaries in Yokohama, March 31-April 4. Dr. and Mrs. Albaugh will be in Japan again in late June or July.

II Meetings

SOCIAL STUDIES CONFERENCE

Dr. Eduard Heimann, outstanding author and Professor of Political Science and Economics at the new School of Social Research and the Union Theological Seminary, was the featured guest of the Social Studies Conference at Amagisanso from June 9th to 13th.

NEW MINISTERIAL ASSOCIATION

The Japan-American Ministerial Association of Fukuoka was formally proposed at a supper meeting held at Itazuke Air Base,

in January. The members of the Executive Committee are: The Rev. Mr. K. Ono and The Rev. Mr. R. Yamauchi, representing the Fukuoka Ministerial Association; The Rev. Mr. Howard Alsdorf and The Rev. Dr. Robert Culpepper, representing the Fukuoka missionaries; and Chaplain Cortland Smith and Chaplain Wesley Buck, representing the Itazuke chaplains. To date, this liaison committee has already been responsible for several co-operative ventures. One of the most newsworthy was the sponsorship of

a Union Easter Sunrise Service in Rankin Chapel of Seinan Gakuin. In spite of rain and a bus and trolley strike, more than 1200 American and Japanese Christians participated in this service, portions of which were televised over Radio Kyushu later on Easter Day. Another project has been the preparation of a Fukuoka city map clearly indicating the exact locations of all the Christian churches—in response to a request from the chaplains for assistance in directing Japanese personnel to the Christian church nearest their home in the city. Cooperation is also envisaged in consultations regarding the problems relating to Japanese-American marriages involving U. S. service men. Among the long-range projects already initiated is one to set up a scholarship fund (to be administered by a committee of Japanese pastors) for needy Christian students. Another project is the proposal that this committee act as the agency channeling funds contributed by military personnel to the various Christian charitable institutions on the island of Kyushu.

REFORMED THEOLOGIANs

CONCLAVE

At least seventeen different denominational bodies were represented at the second Reformed Theological Conference, which was held in Osaka on April 28-29. The gathering, organized by a number of missionaries who are "bound together by a mutual appreciation for the Reformed heritage which stems from John Calvin in particular," had as its theme "Christian Ethics."

Dr. John Wick Bowman, guest professor at International Christian University, gave two lectures based on the text of Matthew 5: "The Portrait of a Christian," and "Christian Social Ethics." The thought of Calvin and other Protestant reformers regarding "The Liberty of Man" and "Liberty of Conscience" was discussed by Dr. Henry Stob of Grand Rapids, Michigan. Dr. Stob is Associate Professor of Ethics and Apologetics at Calvin Theological Seminary, Grand Rapids, currently lecturing at the Reformed Theological Seminary in Kobe.

On the final evening of the conference, Dr. Hidenobu Kuwada, President of Tokyo Union Theological Seminary, and Professor of Dogmatic Theology at that institution, was the speaker. Dr. Kuwada told of the history of Christian social witness in the Japanese Church, and of the development—especially in post-war years—of an adequate theological foundation for social teaching and action.

A very helpful feature of this Conference was its use of *The Hymnbook*, a hymnal prepared three years ago by five of the major Presbyterian bodies in the United States. The Reverend I. John Hesselink of Fukuoka introduced *The Hymnbook* in an informative paper entitled "The Significance of the Metrical Psalms in the Hymnody of the Church."

Although most of the 57 persons registered the Conference were missionaries, several Japanese ministers and one Chinese pastor were in attendance.

See You in Nojiri — July 29—31

Calling All Missionaries

“TOWARD MATURITY”

The Annual Conference of the Fellowship of Christian Missionaries

Nojiri Auditorium, July 29-31, 1958

The Conference will open with registration and a fellowship tea on Tuesday afternoon, July 29 and will be followed by the opening address.

Other Features

Bible Study

Led by Dr. F. J. Huegel

“Prayer in the Life of Jesus”

“Prayer in the Apostolic Church”

Each to be followed by group Bible Study

Devotional addresses

Rev. Howard B. Haines

“The Christian at Prayer”

“The Church at Prayer”

Panel

“The Mission of the F. C. M.”

Evening Addresses

It is hoped that Bishop Dibelius
will be the speaker.

“God and the Individual”

“God and the Church”

Closing Address “Our Continuing Task” Bishop Reuben H. Mueller
Bishop Otto Dibelius is from Berlin and the German Evangelical Church.
Bishop Reuben H. Mueller is a Bishop of the E. U. B. Church and is
Chairman of the Division of C. E., NCCCUSA.

Rev. Howard B. Haines is pastor of Tokyo Union Church.

Dr. F. J. Huegel is a Missionary to Mexico.